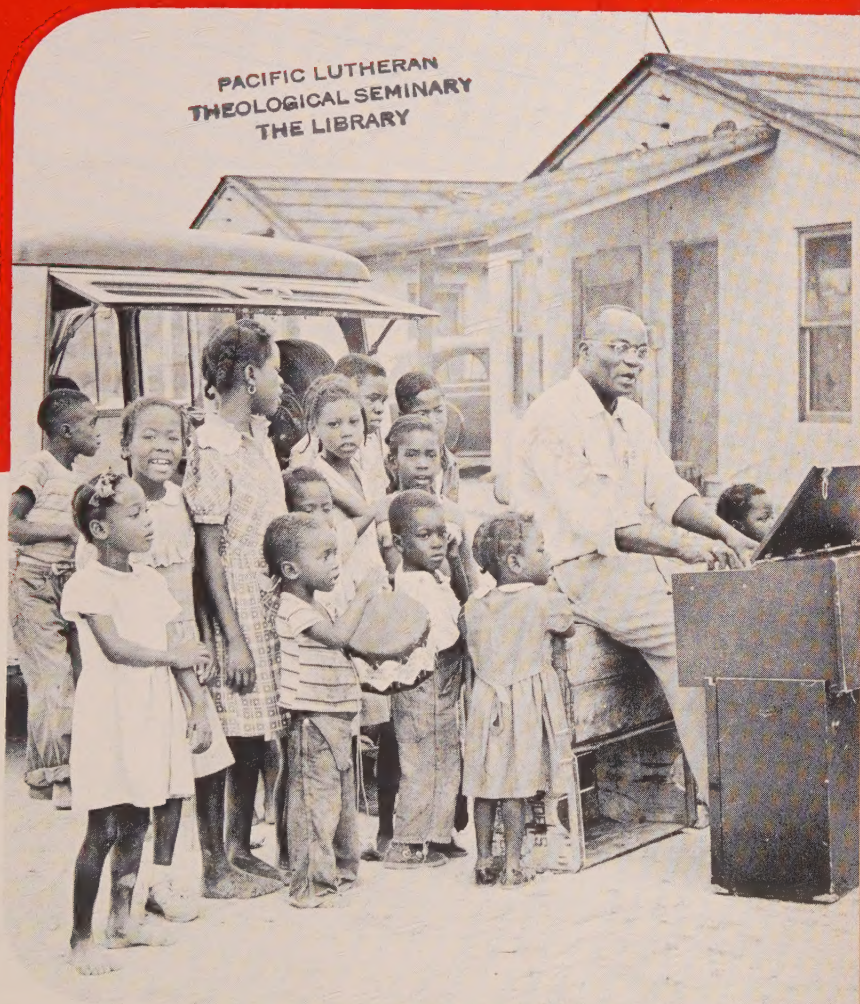


The LUTHERAN



VACATION SCHOOL

Church ministers to children of migrant workers



Help at Hand

"CONGRATULATIONS, JACK. I hear you've been promoted to foreman!" A co-worker caught up with Jack Peters as he mounted the steps of First Church.

"Thanks, Bob." Jack shook the hand extended to him. "It's a lucky break."

"Luck, nothing! You've earned it, man!"

Inside the church, the two men separated, each to sit with his family. During the service, Jack's thoughts wandered. The new position weighed heavily on his mind.

True, it was a good promotion. Frances and the children were delighted when he brought the news home yesterday, but his own feelings were mixed. He wasn't afraid exactly . . . Still, his work on a machine had been relatively easy. As foreman, he would face many problems. Could he handle them? Did he have the proper background, enough training for the job?

THE PASTOR'S VOICE broke into Jack's thoughts. He was giving the charge to the newly installed officers of the congregation assembled at the altar: "God has chosen you for these responsibilities, so he thinks you can fulfill the requirements . . . otherwise he wouldn't have chosen you. And he will help you fulfill the obligations . . . He'll show you the way . . . Let us pray for his continued guidance."

Jack raised his head and squared his shoulders in confidence as the officers filed back to their seats. He knew now that when he began his new job, he would have help.

—ERNESTINE DAUM

The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Church services and religious education programs for migrant workers are conducted in many areas by state or local church councils. Classes like this one in a Florida camp for migrant agricultural workers are conducted by trained leaders for all age groups.

THE CHURCH IN THE NEWS

Record ULCA budget proposed

For four sizzling days in New York early this month the United Lutheran Church's Executive Board members were concerned especially with mounting needs that confronted the church. Increased opportunities faced most of the church's boards and agencies, but funds for aggressive programs were lacking.

Home mission progress—sailing along with an estimated 80 new congregations slated for organization this year—was being hampered by lack of money for church construction loans. Doors were open to new foreign mission work, but current budget allotments did not provide for it. The costly but productive field of mass communication through television was untouched.

Faced with the requirement of presenting budgets for 1958 and 1959 to the ULCA's Harrisburg convention in October, the Executive Board's finance committee totaled minimum operating needs, came up with a figure of \$8.2 million for 1958 and \$8.7 million for 1959. The 1956 budget of the ULCA is \$7.5 million.

Double apportionment in 1958

Even these high totals would not permit funds for other needs pressing upon the church, the Executive Board discovered. Requirements for American and foreign missions alone would exceed \$4 million additional.

Since 1958 will mark the 40th anniversary of the ULCA, the board determined to propose to the church that it be a year of integrated stewardship effort. It would be similar to the "Double Discipleship" program successfully completed during the 30th anniversary year of 1948. At that time church members were asked to

double their benevolence giving. Only three synods reached the full 200 percent, but total ULCA giving was 133 percent of the apportionment figure of \$2,750,000. Gains in information about the ULCA's program and needs has been reflected in benevolence giving since that time. It has climbed steadily, topped \$1 million in 1955.

Goal for 1958 should be \$15 million, the Executive Board decided. This would amount to \$13.35 per communing member, compared to this year's goal of \$7.25 per member. In addition to the proposed regular budget of \$8,237,400 this would provide nearly \$6 million for home mission churches, building work on some foreign mission fields, student centers on U.S. campuses, and other urgent needs. (See page 50 for further details.)

Parish education tie planned

For more than two years the ULCA Board of Parish Education had been working on a long-range program. Looking ahead for 15 years, the board evolved a statement of objectives in parish education, had started to develop a proposed curriculum to meet changing needs of churches for integrated Sunday, weekday, vacation school and adult education courses.

A year ago the proposed program was described to parish education boards of the Augustana and American Lutheran churches, which had been associated with the ULCA in the planning and promotion of the present *Christian Growth Series*. Enthusiasm spilled over and in January boards of parish education of all eight National Lutheran Council bodies met to consider the program, agreed to develop ways and means to combine forces.

Present plan calls for formation of a joint committee which will progressively take over the principal activities and functions of the present separate boards of parish education in all co-operating dioceses.

At its June meeting, the ULCA Board of Parish Education concluded that it should ask the Harrisburg convention to empower it to take part in the program, asked Executive Board support for its decision. Early this month the Executive Board agreed. It saw "many difficulties and potential strains" in this new co-operative venture, but was "convinced that it offers a bright prospect for American Lutheranism in the future."

Augustana-ULCA links strengthened

Opportunities and problems that confront colleges and seminaries of the Augustana Lutheran Church are similar to those of ULCA institutions. Early this year the chairman of Augustana's Board of Christian Higher Education conferred with Dr. Gould Wickey, executive secretary of the parallel ULCA board. As a result of the meeting, the Augustana group voted to express its "readiness to

work together" with the ULCA "in any areas that seem practical and proper."

Acting on a request from the ULCA Higher Education Board, the Executive Board this month noted with "sincere gratification . . . this new avenue of practical co-operation . . . and the spirit of friendship that shines through it." It encouraged the ULCA board to work closely with Augustana through mutual counsel and joint planning and to extend its existing services to the Augustana board on a "partnership basis."

The action meant that four major ULCA boards would be working in close association with similar Augustana boards. Foreign mission co-operation dates back to 1918, especially in India. Home missions, parish education and higher education would be additional fields of mutual assistance.

Home missions plan opposed

Since 1926 the ULCA Board of American Missions had been operating under a plan designed to strengthen the nationwide work of the church. Funds for mission development were channeled through the ULCA board rather than expended



THROUGH JOINS IN GOSPEL SONGS AT ANNUAL NORTH CAROLINA EVENT
5,000 were at "Singing on the Mountain" at Grandfather Mountain in Appalachians

by the synods. In this way church-wide interests were to be served by developing missions in newer areas with increasing populations, rather than confining funds from stronger synods to work on their own territory.

In recent years some synods had tended to build up auxiliary mission funds of their own. Early this year the Board of American Missions proposed a new plan of operation which would take into consideration the existence of these synod funds. ULCA efforts would be directed largely to areas where local synods were unable to carry on alone. Removed from the plan was the requirement that "each constituent synod shall participate in the home mission and church extension program of the ULCA."

If put into effect, this new plan will "weaken the unity of our church," the Executive Board held. Scattering church extension funds among the synods, with each synod giving priority to congregations on its own territory, would reduce the ability of the ULCA as a whole to respond to home mission opportunities wherever they may occur, the board said. Before the new plan comes to the ULCA convention this fall, Executive Board members hoped to meet with Board of American Missions representatives to work out a more acceptable arrangement.

Convention program set

A crowded seven days will face delegates to the 20th biennial convention of the ULCA which opens at the Educational Forum Building in Harrisburg on Wednesday, Oct. 10. A service of Holy Communion will have President Franklin Clark Fry as preacher and Secretary F. Eppling Reinartz as celebrant. Before each business session a devotional period will be led by the chaplain, Dr. Edmund A. Steimle of the Philadelphia Seminary.

After opening formalities, business sessions will get off to a brisk start with memorials from synods as one of the first items. Most of these concern proposed changes in the plan for pastors' pensions. Board of Pensions will report on Thursday morning. Next major item will be completion of action on recommendations from the Commission on Organizational Structure. About half the COS report was acted upon at Toronto in 1954. Executive Board recommendations will be made for disposal of many of the remaining items. Special events will occupy attention of delegates on Friday evening, Saturday afternoon and Sunday. The convention will close on Wednesday, Oct. 17.

Delegates will act on invitations for the 1958 convention from Dayton, Ohio and for 1960 from Atlantic City, N. J.

NCC trend deplored

"Concern and regret" about certain trends in the National Council of Churches will be voiced by the Executive Board in its biennial report on ULCA participation in the interdenominational group. The report will be presented at Harrisburg.

"The legislative functions of the General Assembly" of the NCC "have faded to a minimum," the report says. "The General Board is increasingly the actual policy-making body of the Council. At the same time, the General Board is becoming even less directly representative of the denominations."

Recent changes permitted doubling the number of General Board members chosen from the Council's own divisions rather than from the member denominations. This "seems to imply that the NCC has an objective existence apart from its constituent communions," Dr. Fry said. One of the objections voiced by the ULCA when it joined the NCC in 195

S GARDEN PARTY at Lambeth Palace marks 300th anniversary of settlement of Jews in the British Isles. Dr. Israel Brodie, chief rabbi of the British Commonwealth, talks with Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. Dr. Brodie is now visiting in Canada.



as the already large number of General Board members who did not directly represent denominations, he added.

Missouri sets high goal

Members of the Lutheran Church—Missouri Synod will be asked to contribute \$113 million to denominational causes during the next six years. Delegates at the body's recent triennial convention at St. Paul adopted a plan for 10 per cent budget increases each year, from the current \$12.9 million to \$23.4 million in 1962.

More than \$16 million of the six-year total sought by the 2-million member church will go for expanding and improving colleges and seminaries.

In other actions before its adjournment the St. Paul session voted to:

- Set up five chairs of religion in state and private colleges and universities. Missouri at present supports a full-time professor only at the University of Illinois.
- Reaffirm its opposition to "certain ideologies" which are "un-Christian or anti-Christian." Lodge members may not receive communion in the synod's churches.
- Give official sanction to the Boy Scout movement. Missouri approval of scouting

is one of the points of difference with the Wisconsin Synod which has threatened the break-up of the Synodical Conference.

—Recommend that only male members of congregations be allowed to vote, although the "opinions and suggestions" of women might be sought on "important issues." The men-only procedure was "Scripture-sanctioned and time-tested," delegates were told.

—Urge district officials to "deal vigorously" with "Romanizing tendencies" like the use of acolytes, colorful vestments and other "high church" trends.

Vatican bans existentialism

Roman Catholics may not teach or propagate existentialism, a decree issued by the Sacred Congregation in Rome ordered. Existentialist philosophy has gained wide vogue, especially in Europe, in recent years. Its basis has been seen by some to be the writings of the Danish theologian Kierkegaard, who died in 1855.

Existentialism teaches that to know man, one must first approach him through the concrete and the individual and must consider all the conditions and circum-

stances under which he lives, the Vatican group explained. It holds that those who approach him only through the universal and abstract do not truly know him.

The Sacred Congregation said that Roman Catholics cannot adhere to this doctrine because it ignores the principles of objective ethics and claims to be equal or even superior to objective morals. Pope Pius XII had called existentialism a philosophy of despair, and a group of theologians at a Spanish conference in 1949 noted that it represented "lamentable deviations" from Catholic teachings. Works by Jean Paul Sartre, French existentialist writer, have been on the Vatican's Index of Forbidden Books since 1948.

Priests held in Polish rioting

Thirty or more Roman Catholic priests were among hundreds of persons arrested following the recent uprising against Communist authorities in Poznan, Poland, according to reports reaching London. Rioting started on the eve of the "Festival of Sts. Peter and Paul, while Roman Catholics crowded into churches to pray for "just peace and freedom." The city of 300,000 is predominantly Roman Catholic.

Priests were said to have been seen leading throngs who marched through the streets chanting, "We want freedom and bread." Wage cuts and soaring prices had sparked discontent among the city's workers.

Fredrik Falkir, Norwegian merchant who was in the Polish city at the time of the uprising, said he saw demonstrators carrying signs that said, "We want a return to religion."

Coinciding with the riots was the re-consecration of war-damaged Poznan Cathedral, rebuilt with funds provided partly by the government. Priests from

other parts of Poland attended the rites on the festival day.

East Germans hope tensions will ease

The Communist East German government has given assurances that church-state tensions in that area will be relaxed, delegates to a special Berlin meeting of the Synod of the Evangelical Church in Germany were told by Dr. Kurt Gruenbaum of Magdeburg. He said the assurances had been given by Otto Nuschke, East Zone minister of church affairs, who attended some sessions of the synod. The special meeting had been called to discuss the situation of the church "in a divided Germany."

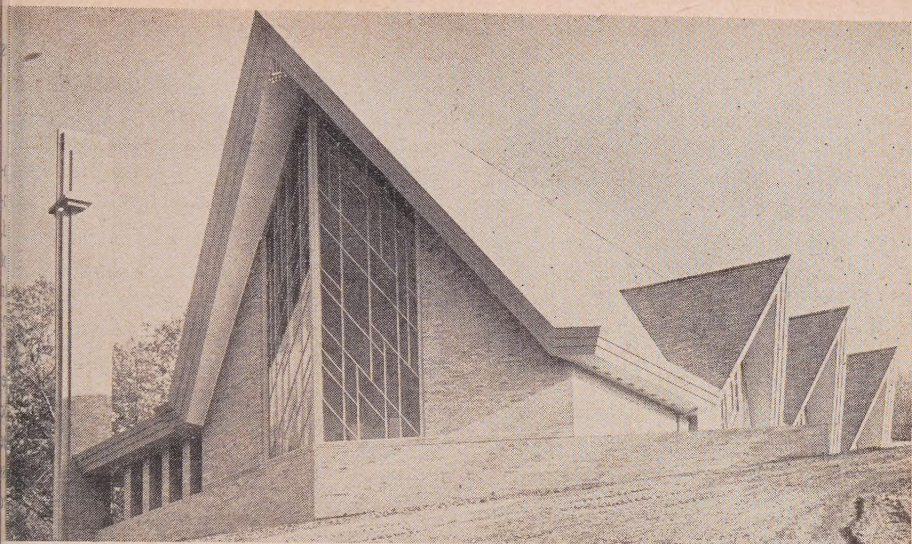
The synod unanimously adopted a resolution calling for German reunification and the preservation of church unity in both East and West Germany. It accepted a committee report which denounced persecution of the church in the Red East Zone, but also voted its opposition to West German plans for military conscription.

The synod called for a free exchange of literature between both zones and requested that the church's charitable and missionary enterprises be permitted to carry on programs freely on both sides of the border.

Ask end of H-bomb tests

U.S. tests of nuclear weapons have created alarm among millions of people and stirred deep resentment. Gaganviha L. Mehta, India's ambassador to the U.S., told the Friends General Conference at Cape May, New Jersey, late last month.

A nuclear war "would be disastrous to all mankind and must be renounced as an instrument of policy," the Asian statesman declared. He asked for international control of nuclear material.



UNIQUE LUTHERAN CHURCH IN KALAMAZOO, MICHIGAN
 (Missouri Synod) Church recently completed ship-shaped \$400,000 building

H-bomb tests in the Pacific are harmful to missionary work and dangerous to Asiatic people, the American Baptist convention agreed at its recent Seattle convention. Delegates voted to ask the U.S. to abandon all such tests.

Why segregation is scriptural

Literally hundreds of synods, church conventions and other Christian groups have recently adopted resolutions asking an end to racial discrimination and approving efforts to integrate the school system throughout the U.S. Last month alone dissenter appeared.

Meeting at Little Rock, Arkansas, the American Baptist Association adopted a strongly worded resolution opposing racial integration. The Association—not to be confused with the American Baptist convention—is a strongly fundamentalist group with 300,000 members in 2,000 churches, mostly in the South and Southwest.

"God created the races distinct from one another," the resolution said. "He

scattered the races over the face of the earth at a time when they attempted to integrate and become one (Genesis 11:8). All flesh is not the same flesh and just as animals, fish and birds are of a flesh peculiar to their kind, so he has drawn lines of demarcation between the black and white races."

The resolution also said that "a great segment, if not the majority of the Negro population of the South does not desire integration."

And so forth

Dr. Olavi Kares, 53, was elected bishop of the newly formed Lutheran diocese of Lapua in western Finland. The diocese includes 64 congregations, about 526,000 members.

Roman Catholics in Finland have issued the first number of a new quarterly magazine, *Documenta*. Dominican priests resumed work at Helsinki in 1946 for the first time since the Reformation. They now have four congregations, about 2,000 members.

World News Notes

TOKYO. June 29.—OKINAWA has claimed front-page headlines in Japanese newspapers this week, completely stealing the space from such normally high-blood-pressure topics as hydrogen bomb tests, Japanese-Soviet fishery and peace treaty talks, or National Diet elections, now only two weeks away.

The "report" heard round the world in this case was made recently by Representative Price in the U.S. House of Representatives, recommending among other things that an additional 50,000 acres of land be procured for enlarging the American military installations there, the land to be leased permanently, but the "rental" to be paid in one lump sum.

REACTION HAS BEEN relatively quiet but determined. "No red flags, no anti-American posters," reported the head of the Ryukyu Broadcasting Co., "but," he also reported, "half of the island's 800,000 people gathered in a gigantic rally in the capital city of Naha to protest the loss of any more of their land, and to declare that as a last resort, Okinawa should be returned to Japan."

In Japan, the government, bound by the peace treaty of San Francisco to relinquish all its rights in the Ryukyus, and in addition, obligated by the same treaty to support the U.S. claims for a trusteeship should the matter be referred to the UN, can officially say little.

The immediate problem is the acquisition of more land in a land-poor agrarian economy. But the Japanese have broadened the question to include the whole future of Okinawa and the position of U.S. bases in the Far East.

WHAT THEY are saying is:

"The U.S. is treating Okinawa as a military problem, and has little regard for

the rights or the welfare of the islanders." It is true that no American can really appreciate the feeling of a Japanese or an Okinawan toward the two or three acres of land that are his only livelihood.

"Are these bases really necessary?" It is probably true that the Japanese don't appreciate the U.S. desire for "protection" nearly as much as we feel they ought to.

"Okinawa is as much a part of Japan as Florida is of the U.S." The only difference is that Okinawa is separated by a considerable body of water. Otherwise the Okinawans are Japanese, speak Japanese, have been part of Japan for 400 years. Culturally and emotionally, they belong to Japan.

"Both the Kuriles on the north and the Ryukyus to the south should be returned to Japan." One editorial in a leading Japanese newspaper spoke of being hemmed in by Russian acquisition of Japanese territory in the north and U.S. acquisition of Japanese territory in the south. Can America continue to insist that Russia return the Kuriles to Japan while at the same time saying that Okinawa is different, and should not be returned to Japan?

ASSERTIONS OF RIGHTS or argument of military necessity are useless if by their very assertion they alienate our friends and make our diplomatic position in the international scene untenable. Something more is needed. The name "Cyprus" is being brought up all too frequently over here in connection with Okinawa. There had better be some clear-headed thinking done in Washington before the U.S. finds itself in the very dangerous and quite unenviable position of our British cousin in the Mediterranean. The situation is not insoluble—yet. —LLOYD NEVE

WASHINGTON

by ROBERT VAN DEUSEN



REFUGEE ACT

THE REFUGEE RELIEF ACT may expire at the end of this year, with only a part of the refugees whom it was intended to help having entered the U.S. Efforts to extend the deadline and modify some of the requirements are in danger of being smothered in the pre-adjournment legislative jam.

In a last-minute effort to keep this from happening, the American Council of Voluntary Agencies for Foreign Service drafted a simplified proposal for amending the Act. Outlining what the Council considered the "bare necessities" for completion of the refugee program, the document was sent to the leaders of both houses of Congress and the chairmen of the immigration subcommittees.

Proposals

THE FOLLOWING CHANGES were suggested:

1. Extending the final date for issuance of visas to June 30, 1957, with the provision that only those will be eligible who have registered or received an assurance by Dec. 31, 1956. This would give six months in which to clear the "pipeline" of those whose processing has begun by the end of this year.

2. Releasing unused quotas in certain categories of the Refugee Relief Act for use in other categories where the demand is greater. There will be some unused quotas among the German expellees, the

German and Austrian escapees, Dutch refugees, and non-indigenous Far East refugees. The groups needing the quota numbers are refugees and relatives in Italy and Greece, expellees in other NATO countries, Chinese refugees in the Far East, and orphans.

3. Granting additional non-quota visas to the following groups: 9,000 to escapees in NATO countries; 9,000 each for Italian and Greek refugees and relatives; 5,000 to Chinese refugees in the Far East; and 2,000 to orphans.

4. Permitting voluntary agencies as well as individuals to give assurances.

5. Reserving any unused quota numbers on June 30, 1957, for use after that date by bona-fide escapees from behind the Iron Curtain, who would be processed under the regular immigration law.

6. Raising the age limit for orphans to 14 years and limiting to two the number of orphans who can be adopted by one family, except to avoid the separation of brothers and sisters. Adoption by proxy in a foreign court would not be recognized as a basis for issuing a visa.

7. Eliminating the mortgaging of quotas in the Displaced Persons Act and the Immigration and Nationality Act and restoring quotas which were affected.

8. Admitting up to 1,000 aliens who have T.B., provided they come to accompany or follow their family, and the family gives satisfactory assurance of their ability and willingness to assume entire responsibility for their care.

The Refugee Relief Program committee of the American Council of Voluntary Agencies is made up of a variety of organizations engaged in refugee resettlement, including the Lutheran Refugee Service. Private agencies engaged in actual field work are able to see what spots in the government program need to be strengthened.

WATER!

THERE'S A DEEP WELL NOW IN THIS
DROUGHT-STRICKEN VILLAGE IN INDIA



"THERE IS NO DENYING IT," wrote a Swedish missionary in mid-1953, "it has been terribly difficult these last five or six years to be a missionary in South India."

His problem was the lack of water. The church had been trying to build congregational work among the simple people of rural India. They had helped them build little village chapels. They had opened schools. They had employed catechists and teachers. The toil of many years seemed to be bearing fruit.

But when, year after year, the monsoons failed, and even the wells of the richest land owners went dry, when the seed grain never sprouted in the fields, and the people began to eat roots and the leaves of jungle cactus, then life came to

an end in the villages. The highways to cities were filled with migrants trying to find some way of maintaining life. The village work of years was at a standstill.

THE HARDEST THING to face was that there seemed to be no way of moving that towering mountain of human suffering. For what solution, after all, was there in the limited distribution of food relief that had come from Christian people in America? Or what help would it be if the missionaries or the mission should share all they had?

This was the situation which inspired the well-drilling project of the Church of Sweden Mission—a program which in the past three years, has brought hope and new life to village after drought-stricken village.

The government of India had placed high on the list of priorities for the Five Year Plan the search for sources of dependable and hygienic water supply. But its program must be limited to the larger cities and towns.

Smaller places, even if they were able to make the required pledge to pay part of the cost, were still faced with the prospect of almost endless waiting for their turn, and in the meantime, more years of barren fields, and death.

The Swedish Church "Action for Wells" in South India has been filling the

By ARNE SOVIK

Assistant director of the Lutheran World Federation Department of World Mission

gap. The first well-drilling machine, accompanied by a Swedish technician, arrived from Sweden late in 1953. Another was added in 1954, and now there is a third. By the end of the first year's work the light and efficient machines had brought water to 46 villages, including among them places located in Palladam, a district of almost constant drought.

THE WORK is being carried on under the leadership of Pastor Yngve Frykholm. Engineer Ragnar Edervall headed Indian crews whose increasing efficiency and spirit have impressed government engineers. But not only officials are impressed.

"Our well-driller," reads one report, "is a huge success. For Indians it is an unparalleled sight to see a white man working with his hands all day long, smearing himself with sweat and oil, strong as a bear.

"As he lifts one end of a heavy drill shaft and throws it aside, a murmur of fearful wonder passes through the throng of onlookers. Without having had time to learn the language he makes himself understood by his crew, and he has become a friend of big and small in the villages and mission stations."

Last month there were a hundred hand-operated deep-well pumps in use in the villages of the Coimbatore and Madurai districts. Three teams of Indian drillers and assistants were carefully trained to continue the work after the Swedish engineer, Mr. Edervall, returned to his homeland last year. A full-time mechanic with an assistant makes regular tours of the installations for check-up and overhauls.

In Kosumadai (one of the early projects), a 100-meter-deep well, drilled with much difficulty and considerable damage to the equipment, failed to find water.

Months passed before a second deep well was successful. The whole village gathered before the little chapel for a thanksgiving service that has since become traditional—with singing and prayer and garlands of flowers and a talk about the One who told his disciples of the blessedness of offering to "even the least of these my brethren," a cup of water.

Wells are drilled on the common lands of the villages, thus assuring that the water will be available to all. No payment is required either for drilling the well or for the water drawn. But one rigid requirement is laid down—that caste and outcaste shall receive water without discrimination.

MISSIONARY FRYKHOLM tells the story of the first pumping from the well in Santhipuram:

"Just ten days after beginning we were ready to undertake the anxiously awaited test-pumping. We had gone 37 meters deep, and we could hear the splash of water from the black depths of the hole. The long sections of pipe were coupled together and sunk into the well.

"The report of our work had gone throughout South India, and it happened that that very morning we were receiving a visiting group of journalists and officials. They stood with the villagers in a close-packed ring watching in suspense as the pumping began.

"And water came, a full splashing flood. Muddy at first—and some villagers looked a bit disappointed. But the distinguished onlookers walked away satisfied and impressed, for it was calculated that the well could pump 1,000 gallons an hour.

"YOU SHOULD have been there to witness the scene that followed, as the flow of mud turned to clear, fresh water! Two old men crept forward, each with his jar.



IF THERE IS WATER, THE PEOPLE OF INDIA WILL EAT

A small surplus water supply from the new wells can be used in agriculture

Might they ask to have them filled? Certainly, take all you want, that's what it's for! Those two bent, wizened laborers, who had had to work an hour to pay for every jar of water they used, filled them now with the finest water they had ever seen—free.

"All at once the place was crowded with people. From every house in the village they came rushing with their jars, some of them newly polished and shiny, others worn and dented, some simple earthen jars whose holes had been plugged with cloth—a collection of every kind of receptacle, got hold of hastily anywhere, as many as they could carry.

"Old women and little girls with their brothers on their hips and jars on their heads, crouching outcastes and landed farmers, all came running like mad, all afraid that the water might cease to flow.

"We shouted until we were hoarse, trying in vain to form a line. We threatened to stop the pump. Finally we forced our way through and filled the jars our-

selves. There was shouting and laughing, but there was also a sense of panic—"Don't let the water stop until I've got some!"

"HISTORY WAS MADE, too, that day as the old-age prejudices broke down before this streaming water. It is unheard of for a caste Hindu to take water from the same well as an outcaste. It is equally unthinkable for an outcaste to dare to take water where a caste Hindu has been with his jar. We watched carefully to see what would happen. Would the caste Hindus stay away if we permitted the outcastes to take water?

"Resolutely we filled the jars in turn, one for a caste Hindu, one for an outcaste. There was embarrassment at first, but in the joy of having enough water in the village the people overlooked their prejudices. It was when Ragnar Edervall and I got too tired to fill any more jars that the real revolution took place in Santhipuram.

"Two of the leading Hindus took our places and filled jar after jar. As the first woman of the timid crowd of outcastes got her filled jar from the hand of her high-caste master she nearly fell backward in astonishment. A murmur of surprise went through the crowd. But soon this, too, was taken as natural.

"THERE SEEMS NOW to be a surplus of water in spite of the size of the village and the apparently immense need for fresh water. Perhaps this can be used to cultivate the land nearby.

"We hope that a new spirit of understanding and collaboration between rich and poor, high and low, Christian and Hindu, will grow out of their newly discovered sense of solidarity.

"Tomorrow we move the machine to another village. Then we install the permanent pump here. And next week we shall bring another well-drilling machine from Madras. What a glorious life!"

Small wonder that the missionary to whom life in South India had been so hard could end his report, "*Hvor haerligt liv*—What glorious life!"

Sharon wasn't the type of person that I wanted to mention in my devotions, but

I Decided To Pray

By GLADYS H. LEACH

I BEGAN TO DISLIKE Sharon the first day she worked in our department. As time went on I disliked her more. She was aggressive in action and profane in speech, but never when a supervisor was within hearing.

She spoiled our lunch time by obscene stories and the younger girls began to copy her. Finally, four of us who had worked together for several years decided to move to another table in the cafeteria. We made the excuse that the group was too large for one table and we needed more space.

One day Sharon came to my desk and put an armful of her work on it. "You

have got to do this so I can help Maxine," she said. At times, when work was extra heavy on some desks, the supervisor would put more workers on that particular job. I thought that Sharon had been told to help elsewhere, so I laid aside my own work and did hers.

This happened two or three times, but finally Sharon picked the wrong day to thrust her work on me. It was the time of the week that I had more than I could handle in an average working day. I went to the supervisor to explain how busy I was, and learned, to my surprise, that she had never told Sharon to give her work to me.

Sharon had been passing her work to someone else and then telling the supervisor that she had cleared her desk and could help wherever she was needed. I was not the only one who had been imposed upon. Tension between Sharon and me was not reduced by this incident.

ONE EVENING during my devotions, it was suddenly born in on me that I ought to pray for Sharon. I was appalled at the thought and refused to consider it. I practically told the Lord that I was willing to pray for my pastor, my Sunday school class, my Christian friends, missionaries—almost anyone except Sharon. She was not worth it, I was sure.

But my refusal began to have results. I lost my feeling of inner peace. I became nervous and irritable and God seemed far away.

I persisted in my rebellion even when I started making serious mistakes in my work. But that worried me. I asked myself why I was making all these errors when I was usually accurate. I tried to make excuses for myself, but I was finally forced to admit the true reason. A disobedient follower of Christ is a different person from the one who obeys. The whole inner life is disturbed and it shows in many ways.

I decided to begin praying for Sharon, but I resolved to put a minimum of time and effort into it. I still felt that any prayer for her was a waste of time and energy. The only good thing I can say for myself at this time is that when I started praying for her, I kept it up. My prayers were not fervent but they were regular, and God made them effectual.

SUDDENLY, ONE DAY at work, I realized that I had begun to see good in Sharon. I was beginning to understand that she was a person whom Christ loved. I began to pray earnestly for her. I also

prayed for myself, that I would be guided in all my contacts with her.

It was impossible to witness to Sharon by words. She ridiculed anything religious and I realized that my actions had to be my witness. I had to behave as a Christian should toward her.

After several weeks, to my surprise, Sharon came to me one day and said: "I want to talk to you. I want to tell you about myself. For some reason I feel that you have been doing something for me. In some way I can't explain you have influenced me strongly."

SHE TOLD ME that she had grown up in a Christian home. Her father had been a minister and her brother was pastor of a church in her home town. Her mother and sister were workers in the church and she alone of the family was, in her words, "a black sheep."

She had come to the West Coast during the war to work in a defense plant. Her husband was in the service overseas and she was lonely. She chose the wrong group of workers in the plant for her friends and began acting and talking like them.

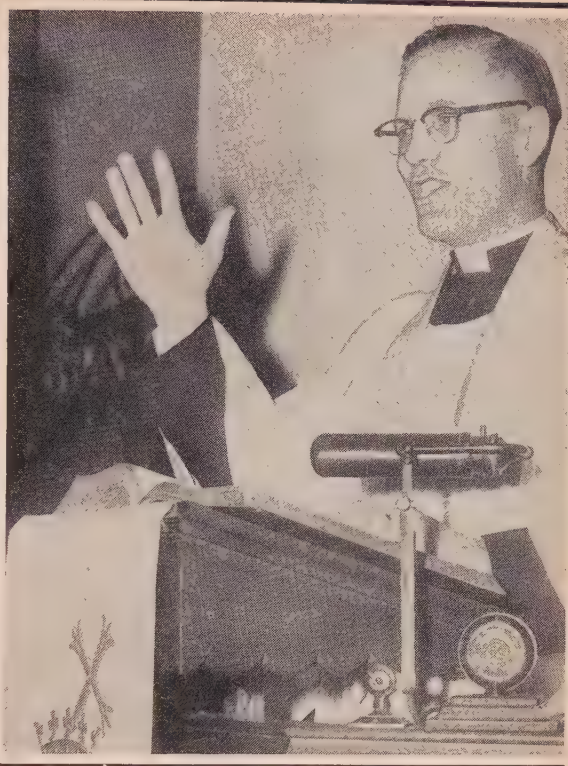
When the war ended and her husband returned, he was much disturbed at the changes in her. But, because she insisted, he went with her friends, under protest. He, however, did not change as she had. This led to dissension between them. The group made fun of his principles, and life became very unhappy.

"But now," she said, "thanks to you, everything is right again. Last night Bert and I got straightened out with each other and with God."

I was amazed to realize how powerful prayer can be. I thanked God for answering my unwilling prayers in a manner so far beyond anything I had expected.

BLINDNESS CAN BE A BLESSING

Loss of sight increased Pastor Dale Recker's capacity to help those needing understanding in their troubles and temptations



DR. DALE C. RECKER awakened early on the morning of Feb. 2, 1949. Day-break had begun to lift the shadows from his bedroom. But he failed to see the light. He thought it was still night.

Turning over on his side, he was about to go back to sleep when he heard his wife working around the kitchen; children's voices in the adjoining room.

The truth came to him with shocking suddenness. He was totally blind.

FACING A LOSS OF SIGHT, many men would have been tempted to give up the struggle or look for an easy way out. They would see nothing but a long chain of empty days stretching before them.

Dr. Recker was different. Knowing for months that he was threatened with blindness, he had studied Braille. He had

warned leaders of his congregation in First English Lutheran Church in Cleveland that his sight was threatened.

"Don't worry," these leaders told him. "We'll stand behind you."

What has been the result? Has he encountered many obstacles because of his blindness? Are there any advantages?

I put these questions to Dr. Recker as we sat in a paneled "Upper Room" above his study. The late afternoon sun, shining through a side window, formed a checkered pattern of light on the carpet at our feet. Birds were gossiping outside.

THE MINISTER HESITATED for only a moment.

"Suppose we take the obstacles first," he suggested. "I've found my loss of sight is a real handicap in greeting the congre-

gation after church services. Older members I recognize by the sound of their voices. Newcomers seldom realize I'm blind. They wonder why I don't welcome them at the door and they may hesitate before introducing themselves to me.

"Then again, I miss reading the latest literature in the theological field," the minister continued. "Too little of this material has been put into Braille or on records. I have to depend on volunteer readers to keep me up to date."

Dr. Recker paused and I cut in to ask him if that took care of the handicaps.

"Not all," he smiled. "Another disadvantage is centered in the attitude of certain people toward the blind. They're apt to think the sightless minister is different and may not feel free to bring their personal problems to him.

"On the other hand, persons who are desperately ill or facing a serious operation seem to take fresh hope when I enter the sickroom. Perhaps that's because my sympathy for the other fellow is keener than it ever was before. I find it easier to get at the source of his trouble. Many persons whom I first met as hospital patients have since joined the church."

I ASKED THE MINISTER if it were fair to describe his blindness as a mixed blessing in personal counseling.

"That's a good way to put it," he agreed. "Now I suppose you'll want to hear of some of the other advantages."

Dr. Recker turned toward the window where a tree branch lightly scraped across the glass. His fingers drummed softly on the table before him.

"When I think of the blessings of my blindness, one thing always comes to mind first," he said. "I now find I'm better able to concentrate on the work before me. There are fewer outside interests to distract me.

"Also—and even more important—I've found members of the congregation are more apt to rally to the support of the blind minister. They see things that need to be done and they do it. I have a list of 100 volunteers who are always ready to take me out on calls."

ON THESE TRIPS, Dr. Recker said, he is always happy when one of the newer members is at the wheel.

"It gives me a chance to know him better," he explained, "and it gives him a chance to learn more about the varied activities of the church."

A fair idea of the minister's work may be gained from his recent annual report to his congregation. In this report he revealed that he had baptized 25 children and two adults, that 52 names have been added to the adult roll of the church, and that he had made 492 calls on members and prospective members in their homes and in the hospitals of the city.

To his friends, Dr. Recker's adjustment in his social life is no less remarkable than his ministerial adjustment. He and his wife and four children are frequently seen together at movies and concerts and they also delight in sitting in the bleachers at baseball games.

But he appears most happy when he spends the afternoon on a golf course with the caddy serving as his eyes. When I asked him how his game was going, he said it "wasn't too hot."

"My driving," he told me, "is still pretty good. I seldom top a drive and I can usually count on 200 yards off the tee. It's my short game that runs up my score. The last time out I was in the 70's for nine holes. Now if I could only keep it down in the 60's or, perhaps, have a round in the 50's—"

Dr. Recker is equally hopeful about his future in the ministry.

The Prodigal Son Never Came Back

Two men fought
in the night . . .
One had to die

by FRANCISCO MOLINA

WHAT IS THIS THING, repentance, that opens the gates of the lost Eden? How easily does it come?

Repentance does not come easily. It is a form of suicide. It means denying yourself totally. It is bitter. It means death.

The French have a saying: "to say goodby is to die a little." To repent is to die totally, through a free act of your free will inspired by the Holy Spirit, in the hope of being born again, a new man by the grace of God in Jesus Christ.

To die . . . It is not sweet. Yet we must die, that the angel with the flaming sword may stand aside for us at the gates of Eden. The wages must be paid.

THE PARABLE OF THE prodigal son illustrates this truth admirably. It speaks of repentance and forgiveness, and of a man who died. It is not a sweet, sentimental parable about a sweet, sentimental old man who forgives a bad son who squanders a fortune and comes back in destitution. The parable of the prodigal son is a terrible, awful parable of the drama of God and man and the devil, of

Mr. Molina is pastor of the Church of the Transfiguration, Rio Piedras, Puerto Rico

July 18, 1956



life and death and the fallen heart of man, of the love and the wrath of God.

For the prodigal son never came back.

THE MAN WHO COMES HOME in the parable is not the man who went away. The man who went away died in exile and was buried. He was killed in wrath. The man who killed him took his place and came back to the waiting father. The father received him with feasting and music.

But how, we ask, could a father be deceived? Didn't he know his own son? The answer is simple; he was not deceived. He knew the truth. From the instant he set eyes on the man who came back, he knew that this was not the man who had gone away.

Let's go back briefly over the parable. It tells of a young man who claims his inheritance, goes away into a far land, wastes his money in riotous living. Then he repents, comes back home and is forgiven.

But that is not the whole story. There is another story—a terrible story—to be read between the lines. It is the story of how repentance actually came to this man. It is the story of two men who fought each other, day after day, with mounting bitterness; two men who finally stood face to face one night and fought until one of them was dead. Two men who had but one heart between them and each one wanted all of it for himself alone, so they pulled at it from opposite directions until it was rent. Two men who were but one man.

Why did the prodigal son covet the food of the pigs? Because he was starving? Yes, to be sure; but there was another reason for it—his pride. He was proud with a diabolic pride. He would rather eat the food of pigs than go back home to his father and beg.

That was one man in him—the man who had left his father's house and did not want to go back, the man who did not want to repent. This man belonged to the devil. But there was another man in him, and this other man wanted to go back. This other man knew that he had done wrong.

THE REALIZATION of his sin had come slowly and grudgingly to him. The urgency of self-examination did not strike him like a bolt out of the blue. It came slowly at first, like a faint voice calling in the distant wind. Perhaps it started when he listened to the song of a bird hailing the dawn with joy—a dawn that only meant new misery for him.

Perhaps one restless night the face of his aged father floated before his eyes in a dream. Perhaps on the sharp edge of desperation he remembered one cold night the merry fires dancing in his father's hearth.

The Word does not tell us how it started. But God had not given up; He never gives up. The message of his love had been broadcast over the winds of night and it finally came to the divided heart of the son who had sinned. It seized him and shook him and pierced him like a two-edged sword, for love denied is like a thing of fire within the heart of man once it is reawakened. It presented to him for the first time in his experience the true picture of his own heart.

SUDDENLY HE SAW the field in which the pigs grunted in the darkness as the field of his own heart. The pigs were his sins. The stench of the pigs was an unholy incense that offended God.

He stood there looking into his heart for the first time, trembling and bewildered in that awful field of desolation alone and desperate in the dark dimen-

sion of the night. He cast about frantically for a way of escape and there was no way. The pigs and their stench were his heritage. They encompassed him in a siege without end.

And then he heard the voice!—the distant voice of the father whose love he had betrayed, calling to him over the sea of night. An island of miracle and hope came to his eyes in the distance, a gate of wonder—guarded by an angel with a flaming sword. He cast himself upon the mercy of God.

The prodigal son decided to go back to his father. He would go back in humility, imploring forgiveness, begging, because he had no right to go back at all.

BUT THE OTHER MAN would not let him, the man whose heart was with the pigs—the man who belonged to the devil—and they fought. They fought the old fight—the old, unimaginable conflict between Christ and Satan that goes on and on in the mortal heart.

They fought and it was really Christ fighting the devil in the timeless dimension of the anguished soul of a man searching for peace. In the desolate field where the pigs grunted the two men fought on and on into the heart of the long night—until finally they both realized that one of them had to die.

But even then they would not stop. They could not. There was no possibility of truce. They stood in the field of pigs fighting for the spoils of a fallen heart, on and on without respite, and it was life

fighting death, the Creator fighting the destroyer, infinitude and eternity fighting dissolution within the brittle boundary of the heart of a man. Christ's loving hand had become a thing of unimaginable awe to strike at Satan, and Satan was fighting back with all his might and cunning.

At last one of the two men was down. He saw death staring him in the face and he cried out—he must have—because he did not want to die—it is an awful thing to die—he must have cried out like that voice of desperation in Shakespeare's play: "Kill me tomorrow; let me live tonight!" But he could not be spared. He had to die that the other man might live. And he was killed.

HIS LAST CRY was wafted away on a cold wind. And the other man, the man who had slain him—the new man—stood in silence and utter loneliness brooding over the bloody field, the field of his own heart.

God came and stood with him in his silence and he was no longer alone. The hand of God cast its shadow over the field. The pigs and their stench were gone. The field had the fragrance of spring and the song of birds. Dawn was breaking over it; the night was no more. A new man had been born in the sight of God, and in the heart of God there was joy—the new-born joy of creation.

It was this new man that went back home to his father, a totally different man. That is repentance.



WE RECEIVE JESUS CHRIST without cost because of what He has done for us, but it becomes costly business to receive Him because of what He will do in us. God's free grace in Jesus Christ, to which faith responds, becomes costly grace when Christ takes command.

—JOHN A. MACKAY in *God's Order* (Macmillan)



WORSHIP NOTEBOOK

There Are Many Ways of Worship

DEEPENING THE SENSE of the presence of God in a very real way should be the outcome of our worship experience. "Did not our hearts burn within us while he talked with us by the way," said the two disciples after their fellowship with Christ. Whenever men commune with God, worshipping him in spirit and in truth, they ought to be vividly aware of the burning heart that testifies to his presence.

HOW VARIOUS are the ways by which this result is reached! For myself, there are a number of worship experiences that stand out like mountain peaks when the sense of the presence of God became most real. One of these was the funeral of a small child. A little girl, with all the beauty and promise that parents see ideally in their children, was suddenly snatched from the family circle by an untimely illness. "How can this mother face this experience?" everyone said. "The light of her life has gone out."

There was a simple funeral service. The father's background was Quaker. Burial was arranged in the burying ground of a Friend's meetinghouse near Philadelphia. The little company of family, neighbors, and friends, journeyed to the rural grove where the meetinghouse was.

Tenderly the little casket was carried in. There was no altar, no music, no crucifix, no glowing candles. The room was barren of symbolism. Benches, not cushioned pews, afforded seating. A platform and table stood in the front to indicate the position of the leader. In spite of the plainness—perhaps partly because of it—there was an atmosphere of rever-

By HARRY F. BAUGHMAN

President, Gettysburg Theological Seminary

ence which gave reality to the petition, "Let my prayer be set forth before thee as incense."

AFTER THE QUIET READING of comforting words of Scripture, and the beautiful prayers of the Lutheran Order, the little company moved out to the graveside. There the triumphant Scriptures were read, the Order for Committal was used, prayers were offered, and benediction pronounced.

I started to move away after a reverent pause when I observed that no person of the company was moving. I remembered the Quaker practice and stood with them in a silence which was not trying but meaningful. The silence was prolonged, yet seemed to have no relation to time.

Something was taking place within my own spirit, and manifestly within the souls of others. Presently a voice spoke quietly and with a peace that passes understanding, "This thought has come to me." There was a simple, but most comforting verse of Scripture. Then another silence. And finally, with no other word or sign, the group about the grave separated and moved toward the waiting automobiles.

Was it the "burning heart" enkindled by the reality of that simple worship that enabled the mother to go from group to group and with a smile bid them goodbye and thank them for standing by? And

was it the continuing warmth of that Presence which moved her to send a money order to her pastor with a note, "Perhaps there will be a little girl in the parish who will need the shoes we will not need to buy this year. Please provide them in the name of our daughter."

Exalted moments in worship have been mine when, under varied circum-

stances, the presence of God and the reality of religion have been experienced. But none has left a more lasting testimony than this when, without sign or symbol or image, a group of waiting souls heard with a reality that could not be denied, "Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions."

LETTERS

No Free Church By-Law

SIR:

In your June 27 issue, you make a statement relative to the Lutheran Free Church and the merger question which is not correct. Let me quote: "Meanwhile, changes were proposed in by-laws to make only two-thirds approval necessary in a referendum to congregations instead of the present three-fourths."

We have no by-laws to guide us in this or related matters. The action which our Annual Conference took is as follows: In preparation for the possibility of a referendum, the Committee on Relations with Other Lutheran Bodies is to propose an equitable procedure of voting. Whether this will be two-thirds majority or something else we do not at this time know.

May I at the same time thank you for your informing and interesting publication which I read each week with pleasure and profit.

T. O. BURNTVEDT, *President,*
Lutheran Free Church

Minneapolis

About "Worship Notebook"

SIR:

I note that in criticizing modern Christian funerals, you refer to our funeral homes as pagan. Dr. Brown speaks of "a hidden record player grinding out the sweet strains of sentimental ballads" amid "the heady fragrance of the hundreds of flowers." As to your suggestion (that the minister should

be notified first in the hour of death) to prove that you are out of order, the first to be called is the attending physician to issue the death certificate, then the funeral director, the choice of the family, to make funeral arrangements. Don't try to push the funeral director around to play second fiddle to the clergy, when he is called in to perform his duties governed by the state board of health.

The Protestant churches are not interested in church funerals any more, and have forced the funeral director to provide the parlors of today, as they don't want the dirt, wear, or to provide heat, light, and so forth.

REUBEN H. HARTZELL

North Wales, Pa.

SIR:

As to elimination of the public viewing preceding the funeral, I feel that should be left to the desires of the family, and any encroachment by an outsider is an impertinence. Many families would have no other opportunity to receive the sympathetic calls of friends and neighbors. As for floral display, if a family wants to take comfort in the beauty of flowers, and friends want to express their sympathy in that manner, why shouldn't they? BENJAMIN F. SCHUH

Dayton, Ohio

SIR:

When people wish to withdraw from the world for a weekend or two to be with Christ, what is wrong with them receiving Him in the Most Blessed Sacrament? What the world needs most of all is Christ, and He can be found only in the Sacraments.

This need is especially true at colleges, and in the Sacrament of Marriage when the first act and the most important one that a newly married couple could do would be to receive the Holy Body and Blood of Christ.

Drexel Hill, Pa.

W. H. RASCH

SIR:

Comparing ministers wearing the black robe with a flock of crows is to belittle the office of the minister in a most disrespectful manner. It would have been just as unkind if an opponent of the colorful attire of the modern preacher would refer to the surplice as "a nightgown." The order of service in the Lutheran Church today is dignified and solemn enough without having to be improved by additional vestments.

M. ERNEST POEHLMANN

Tarentum, Pa.

More "Worship Notebook"

SIR:

We have been so afraid of having the label of "Romanism" slapped on us that we have forgotten that certain very beautiful customs are the right and heritage of all Christians. Not being able to make the Sign of the Cross, while we claim the cross to be the very foundation of our lives, seems to me irrational. Being human, we think in terms of the material, and we must have physical gestures to express our inner spiritual and emotional feelings. We have forsaken many beautiful and soul-satisfying rites that were part of the life of the early Christians.

Protestants like me who love a liturgical service often feel so captivated by it that we feel the only way really to enjoy it is to turn Catholic. I really believe this is the only reason they get so many converts.

MRS. MARY MORTON MCRAE

Youngstown, Ohio

SIR:

I agree that "many of our churches engage week after week in drab services." There is something wrong with a pastor and congrega-

tion when they have caught so little of the throbbing life and vitality and vibrancy of our faith that the service is drab. There is nothing dull about the gospel of Jesus Christ. The kind of drabness that exists in many churches is not overcome by changing the clothes we wear or swinging incense pots. That kind of thing is often an attempt to substitute an outward show for an inward deficiency.

(REV.) RICHARD H. WEISKOTTEN

Hicksville, N. Y.

SIR:

What is your good magazine coming to—an instrument of Satan? The "Worship Notebook" certainly sounds like his right-hand man. There's not much but destructive criticism in the column—our Lutheran weddings, communion, Sunday schools, choirs, and ushers—evidently all are lousy.

Lancaster, Ohio.

D. V. BALTHASER

SIR:

What is happening to some of our Lutheran churches where so much kneeling is being done? Do the people want all this kneeling? I think it is time that synods tell pastors all this kneeling is not necessary. Why all this high church? M. REMLEN

Brooklyn

SIR:

It has been extremely gratifying to read "Worship Notebook." It is timely and sorely needed. In fact, for quite some time the conscience of the Lutheran church has needed to be awakened to its responsibility in worship.

PAUL HERMAN SMITH

Cincinnati

Regarding Mr. Shuffy

TO WHOM IT MAY CONCERN:

Mr. Floyd Clifford Shuffy has been visiting Lutheran churches in many parts of the country seeking financial assistance. He says that he has a membership in Holy Trinity Lutheran Church, Buffalo. Mr. Shuffy is not a member of Holy Trinity Church, Buffalo.

Buffalo

RALPH W. LOEW

Prophets and Poets of the Old Testament

The Interpreters Bible. Volume 5. Abingdon, 1,142 pages. \$8.75.

Volume Five of the Interpreters Bible brings together two of the least read books of the Old Testament with two of the most read. Appearing in the order of the English Bible, *Ecclesiastes* and *Song of Solomon* precede *Isaiah* and *Jeremiah*.

The format of the commentary is now familiar to many. An introduction prepares for the verse-by-verse analysis. Texts of the King James Version and of the Revised Standard Version appear in parallel columns at the top of the page, with comment below divided between exegesis and exposition. Helpful maps are printed for each of the major prophets.

The exegetes have all previously proved their ability in Old Testament studies. O. S. Rankin published a general study of wisdom literature before he prepared the present exegesis of *Ecclesiastes*; and Theophile J. Meek had translated the *Song of Solomon* for the *American Translation* of the Bible. Since R. B. Y. Scott and James P. Hyatt had authored separate studies in prophecy, the *Interpreters Bible* has done a great favor by inducing the former to make a detailed investigation of *Isaiah* 1-39, and the latter to do the same for *Jeremiah*. Among the great contributions James Muilenberg has made to his students at Union Seminary have been his lectures on *Isaiah* 40-66. Now his insights may be shared by the whole reading public.

Among the expositors, those most widely known are Gaius Glenn Atkins and Henry Sloan Coffin. These two have also enlivened their writing with the greatest wealth of illustrative material. The former elucidates *Ecclesiastes* and the latter, *Isaiah* 40-66. Instead of an exposition of the *Song of Solomon*, a treatise on human love and its place in the religious life has been provided by the H. T. Kerr's (Sr. and Jr.).

Anyone interested in understanding the Old Testament writings will find this volume useful in several ways. He will find explanations for the translations in the Revised Standard Version which differ from those of the King James Version. New informa-

tion from the *Isaiah* scroll discovered near the Dead Sea may be noted. As would be expected, difficult Hebrew words receive more complete definition than is possible in simple translation, and historical and geographical terms are explained.

In the exegesis of *Jeremiah* in particular, the discoveries of archeology are employed to cast light on references to objects used in daily life. A comparison of various earlier commentators and fresh nuances of understanding from the authors give the reader a scope of the possible interpretations of a passage, and thus aid in the constant search for the most accurate meaning of scripture.

Maywood, Ill. ROBERT J. MARSHALL

Histories of Congregations

This Heritage. By William E. Eisenberg. Published by Grace Lutheran Church, Winchester, Va. 395 pages.

Zion in Baltimore. By Klaus G. Wust. Published by Zion Church, Baltimore. 149 pages.

Most congregations at the time of notable anniversaries publish brief histories, describing the circumstances of their origin and reviewing events during each pastorate. Two United Lutheran congregations recently have gone far beyond this, producing substantial bound volumes which are of much more than local interest.

Dr. Eisenberg is a skilled researcher and writer, who wrote a history of Roanoke College and who has broad knowledge of the history of Lutheranism in Virginia. In *This Heritage* he tells the story of Grace Church against the background of Lutheran history from 1734 in the Lower Shenandoah

Valley. He has used the diaries of Henry Melchior Muhlenberg, Christian Streit, and other first-hand source material.

Grace Church has not been satisfied with memories of its past but is writing some important new chapters in its history. It is one of the few congregations in the 1950's that has established its own home for aged.

Zion Church in Baltimore also goes back two centuries, and has had an unusually prominent role in the history of the city. During much of this time it has been an outstanding example of the effort to maintain the German language and church traditions in America.

Zion Church started out as other early Lutheran congregations in eastern cities, and had a prominent place in the General Synod up to 1839, but from then until 1953 it was "independent." The stories of the trials and triumphs of this old congregation are vigorously told by Mr. Wust.

"Cinerama Sermons"

Sermons on the Psalms. By Harold A. Bosley. Harper. 208 pages. \$3.

Here is "Cinerama" in the field of homiletics. The cameraman, Dr. Bosley, has caught in twenty shots the wonders of the Psalter. Using in most instances the normal lens of exegesis, clear and realistic pictures of the great truths of Israel's religion are projected. There are times too when the telescopic lens manages to pick up faintly an appropriate text for a general essay (e.g.—loyalty). The filming represents a three-year effort which accounts more for its spasmodic quality than for its cost in production. Its unity is in focus; its variety in the angle.

Dr. Bosley is satisfied with black and white—deliberately refusing to embellish the spoken word with literary color. This stenographic presentation facilitates comprehension at the expense of tightness of thought and continuity. If the Psalms are to be understood as a "religious anthology," this treatment of them is a collection of religious insights concerning their applicability to modern man.

Enjoyment and enrichment for a "month of Sundays" is provided in portrayals of God's law, sin's appetite, the value of traditions, loyalty, devotion, truth, trust, faith, integrity and joy.

Sequences are nicely interspersed with gem-like scenes: "The glory of religious faith is the way it sets everyone and everything against the backdrop of eternity"; "Devotion is what spoils life when we leave it out"; "Our date with destiny may be a blind date."

ROBERT D. HERSHEY

New York City

Christian Homes

Sermons on Marriage and Family Life. Edited by John C. Wynn. Abingdon. 173 pages. \$2.75.

How is it with your home and your family? Do your children exhibit diligence in Christian faith? How do you weather the strain and the stress incident to family life? What about mixed marriages?

Help in the answering of such questions is given in this series of sermons. The book was planned by the Joint Department of Family Life of the National Council of Churches.

The collection will prove stimulating to pastors and helpful to laymen. Married couples' groups could well find inspiration in a weekly or monthly digest of each of these sermons for discussion purposes. Sixteen clergymen, some of them widely known (George Buttrick, James Pike), of a variety of denominations wrote the sermons.

Dayton, O.

WILLIAM ZIMMANN

The Philosophy of Epictetus. By John Bonforte. Philosophical Library. 146 pages. \$3.

This book is a reproduction of an older translation of the Stoic philosopher by Higginson with some editorial changes to enable the present-day reader to get to Epictetus with the minimum of effort. A brief introduction is appended which claims an apparent similarity between the philosophy of the Greek slave with that of Jesus. Students who desire to check the truth of this claim might be interested in this edition.

Susquehanna Univ.

BENJAMIN LOTZ

OFFICIAL NOTICE

AS REQUIRED by the By-Laws of The United Lutheran Church in America, Section V(c), Rules Governing Nominations, the following list of elective agency vacancies, to be filled at the Oct. 10-17, 1956, Convention of the Church, is published.

Any delegate, clerical or lay, may propose in writing to the ULCA Secretary's Office, 231 Madison Avenue, New York 16, New York, the names of individuals eligible for election, for the consideration of the Committee on Nominations. The proposer shall clearly indicate, with each name submitted, the vacancy for which he submits the name. Blanks for use in forwarding nominations have been mailed to delegates by the Secretary of the Church.

The By-Laws provide further that no suggestion shall be entertained by the Committee on Nominations if received at the ULCA Secretary's Office later than noon of the sixtieth day (Aug. 11, 1956) preceding the opening day of the Convention.

ANY BOARD or other elective agency may also submit to the Secretary of the Church as many names for its vacancies as it cares to suggest for consideration by the Committee on Nominations, provided they reach the office of the Secretary of the Church not later than noon, Aug. 11, 1956.

Names of present members of elective agencies should not be submitted unless the terms of such members expire at the time of the 1956 Convention (see 1956 ULCA Year Book, pages 44-50). This limitation does *not* apply to nominations to the Executive Board or to the Executive Committee of the Lutheran Laymen's Movement for Stewardship.

After "giving suitable consideration to the names suggested" by delegates, boards, and other elective agencies, the Convention's *Committee on Nominations* will select two nominees for each elective agency vacancy. These selections will be published in *THE LUTHERAN* early in September.

OFFICIAL NOTICE

Of the 20th Biennial Convention of The United Lutheran Church in America

Notice is hereby given that the 20th Biennial Convention of The United Lutheran Church in America will be held in Harrisburg, Pennsylvania, Oct. 10-17, 1956.

The opening service, including the Holy Communion, will be held on Wednesday, Oct. 10, 1956, in the Education Building Forum on the State Capitol grounds, Walnut and 5th Streets, Harrisburg, Pennsylvania, beginning at 10 A.M., Eastern Daylight Saving Time.

Business sessions of the convention will be held at the Education Building Forum, Walnut and 5th Streets, Harrisburg, Pennsylvania, beginning at 2 P.M. (EDST) on Wednesday, Oct. 10, 1956.

Registration of delegates will start at 2 P.M. on Tuesday, Oct. 9, 1956, in the west end of the foyer of the Education Building Forum.

F. EPPLING REINARTZ, *Secretary*

On the official list of nominees submitted by the Committee on Nominations to the Convention and on the Convention ballots, indication will be given showing whether or not the source of the nomination suggestion was the agency concerned.

Immediately following the submission to the Convention of the official report of the Committee on Nominations, opportunity will be given for making additional nominations from the floor.

Elective Agencies—Vacancies to Be Filled at 1956 Convention of the Church

Note: Where an asterisk (*) occurs in front of a name, it indicates that the person so designated has served a second term and is ineligible for re-election to that particular board, commission or committee.

EXECUTIVE BOARD (Term 4 years)

(Normal term 4 years. Increase of Executive Board's total membership from 15 to 21 persons requires, under amended Article XI, Section 2, of ULCA constitution, that 1 clerical and 1 lay board member be elected at the 1956 convention [only] for a term of 2 years)

Clerical

Term expiring 1956

*Bagger, Rev. Henry H., Lutheran Theological Seminary, Germantown Ave. at Allen Lane, Philadelphia 19, Pa.....	PM
*Knubel, Rev. F. R., 231 Madison Ave., New York 16, N. Y.....	NY
Tabor, Rev. L. Ralph, 3807 N. Charles St., Baltimore 18, Md.....	Md

Lay

Term expiring 1956

Dash, G. Allan, Jr., Suite 1520, Lewis Tower, 15th and Locust Sts., Philadelphia 2, Pa.....	PM
*Jensen, Otto K., 6015 Park Ave., Indianapolis 20, Ind.	Id
*Wolf, Robbin B., 1200 Jones Law Bldg., Pittsburgh, Pa.....	Pg

To be elected at 1956 convention

For the term expiring in 1960—5 clerical and 5 lay members

For the term expiring in 1958—1 clerical and 1 lay member

COMMISSION OF ADJUDICATION (Term 6 years)

Clerical

Term expiring 1956

*Pershing, Rev. Benjamin H., 957 Woodlawn Ave., Springfield, Ohio.....	O
Rinde, Rev. Thomas D., 1406 N. Broad St., Fremont, Neb.....	la

Lay

Term expiring 1956

*Baldwin, Hon. George A., 377 Connecticut Ave., Rochester, Pa.....	Pg
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To be elected at 1956 convention

For the term expiring in 1962—2 clerical and 1 lay member

BOARD OF FOREIGN MISSIONS (Term 6 years)

Clerical

Term expiring 1956

Peery, Rev. T. Benton, 122 W. Findlay St., Carey, Ohio.....	O
Pflum, Rev. Henry J., 21 N. 13th St., Allentown, Pa.....	PM
Tambert, Rev. Carl V., 3119 W. 6th St., Los Angeles 5, Calif.....	PS
*Yost, Rev. John L., Sr., 4201 Main St., Columbia, S. C.....	GA

Lay

Term expiring 1956

Mauney, Aubrey, Kings Mountain, N. C.....	NC
Metzger, Alvin, Peel St., Hanover, Ontario, Canada.....	Cn
*Moller, M. P., Jr., 473 N. Potomac St., Hagerstown, Md.....	Md

To be elected at 1956 convention

For the term expiring in 1962—4 clerical and 3 lay members

BOARD OF AMERICAN MISSIONS AND WEST INDIES MISSION BOARD (Term 6 years)

Clerical

Term expiring 1956

Hanson, Rev. Henry W. A., 1909 Front St., Harrisburg, Pa.	CP
Ludwig, Rev. Frederick R., 2101 E. Newberry Blvd., Milwaukee 11, Wis.	Nw
Rasmussen, Rev. H. T., 5837 2nd Ave., S., Minneapolis 19, Minn.	Nw
Snyder, Rev. Corson C., 2629 Chew St., Allentown, Pa.	PM

Lay

Term expiring 1956

Denny, Lucius A., 1401 N. Main St., Columbia, S. C.	SC
Korn, John C., 137 Mortimer Ave., Rutherford, N. J.	NJ
Schust, Clarence L., 2300 Taylor St., Fort Wayne 6, Ind.	Id

To be elected at 1956 convention

For the term expiring in 1962—4 clerical and 3 lay members

BOARD OF SOCIAL MISSIONS (Term 6 years)

Clerical

Term expiring 1956

Haas, Rev. Harold, 153 North St., Jersey City 7, N. J.	NJ
Stone, Rev. Alfred H., 129 Delmar Ave., Decatur, Ill.	Il
Whittecar, Rev. George R., Box 402, Concord, N. C.	NC
Zimmann, Rev. William C., Box 943, Dayton 1, Ohio	O

Lay

Term expiring 1956

Evjen, Victor H., 4401 Glenridge St., Kensington, Md.	Md
Patrick, William H., Jr., 722 W. Sedgwick St., Philadelphia 19, Pa.	PM
Smith, Mrs. G. Morris, Pinelawn, Selinsgrove, Pa.	CP

To be elected at 1956 convention

For the term expiring in 1962—4 clerical and 3 lay members

BOARD OF DEACONESS WORK (Term 6 years)

Clerical

Term expiring 1956

Auman, Rev. Russell Frank, 452 E. Northern Ave., Springfield, Ohio	O
Baughman, Rev. Harry F., Gettysburg Seminary, Gettysburg, Pa.	CP

Lay

Term expiring 1956

Bechtolt, Mrs. Howard S., 8246 S. Kimbark Ave., Chicago 19, Ill.	Il
Boliek, Luther G., 404 3rd St., N.E., Hickory, N. C.	NC
Burroughs, Sister Louise, 211 Iona Ave., Narberth, Pa.	PM

To be elected at 1956 convention

For the term expiring in 1962—2 clerical and 3 lay members

BOARD OF PENSIONS (Term 6 years)

Term expiring 1956—5 lay members. Of these 5 lay members 3 are to be elected by the convention, 2 are to be elected by the Executive Board (see ULCA Constitution, Article XIII, Section 2)

Lay

Term expiring 1956

Gentzler, W. Emerson, Columbia University, New York 27, N. Y.	CP
Graff, Alfred C., Pennsylvania Co., 15th and Chestnut Sts., Philadelphia 1, Pa.	PM

Henninger, Hon. James F., 457 Hamilton St., Allentown, Pa.....	PM
*Mueller, Fred C., 5061 Garfield Ave., S., Minneapolis, Minn.....	Nw
Schulz, Carl, Esq., 11 S. LaSalle St., Chicago 3, Ill.....	Il

To be elected at 1956 convention
For the term expiring in 1962—3 lay members

BOARD OF HIGHER EDUCATION (Term 6 years)

Clerical

Term expiring 1956

Folkemer, Rev. Lawrence D., 212 E. Capitol St., Washington 3, D. C.....	Md
Leshner, Rev. Leland H., 1901 S. 23rd St., Lincoln 2, Neb.....	CS
*White, Rev. Paul C., 231 Madison Ave., New York 16, N. Y.....	NY
Young, Rev. D. Bruce, 31 N. Broadway, Shelby, Ohio.....	O

Lay

Term expiring 1956

*Gladfelter, Millard E., Temple University, Philadelphia 22, Pa.....	PM
*Hartung, Miss Helene, Hunter College, 695 Park Ave., New York 21, N. Y.....	NY
*Schaediger, Alvin H., 62 Lincoln Ave., Cliffside Park, N. J.....	NJ

To be elected at 1956 convention
For the term expiring in 1962—4 clerical and 3 lay members

BOARD OF PARISH EDUCATION (Term 6 years)

Clerical

Term expiring 1956

Freed, Rev. Walter B., 7521 Morningside Heights, Washington 12, D. C.....	Md
Himmelman, Rev. G. Lawrence, 3930 Perrysville Ave., Pittsburgh 14, Pa.....	Pg
Renz, Rev. Paul J., 939 Calvert Lane, N.E., Atlanta, Ga.....	GA

Lay

Term expiring 1956

Geisel, Horace G., 1635 Briggs St., Harrisburg, Pa.....	CP
McAllister, R. Brown, Drawer 152, Concord, N. C.....	NC

*To be elected at 1956 convention

For the term expiring in 1962—4 clerical and 3 lay members

For the term expiring in 1960—1 clerical and 1 lay member

For the term expiring in 1958—1 clerical and 1 lay member

* In accordance with COS recommendation F-30 (1954 ULCA Minutes, pp. 579, 698)

BOARD OF PUBLICATION (Term 6 years)

Clerical

Term expiring 1956

Puls, Rev. Charles A., 1025 University Ave., Madison 5, Wis.....	Nw
*Rasmussen, Rev. C. C., Lutheran Theological Seminary, Gettysburg, Pa.....	Md
Strickler, Rev. Luther W., 1301 Colley Ave., Norfolk 7, Va.....	Va
*Tappert, Rev. Theodore G., 7333 Germantown Ave., Philadelphia 19, Pa.....	PM

Lay

Term expiring 1956

Hanke, O. A., 422 S. McKendrie Ave., Mount Morris, Ill.....	Il
Walker, Herbert W., NEA Service, Inc., 1200 W. 3rd St., Cleveland 13, Ohio.....	O
*Weber, Carl N., 840 Queens Blvd., Kitchener, Ontario, Canada.....	Cn

To be elected at 1956 convention
For the term expiring in 1962—4 clerical and 3 lay members

COMMITTEE ON CHURCH PAPERS (Term 6 years)

Clerical

Term expiring 1956

Horn, Rev. Edward T., Box 5, Tannersville, Pa.....	PM
Meetze, Rev. George E., 3004 Kirkwood, Columbia 15, S. C.....	SC

Lay

Term expiring 1956

Reck, W. Emerson, Wittenberg College, Springfield, Ohio.....	O
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To be elected at 1956 convention

For the term expiring in 1962—2 clerical and 1 lay member

EXECUTIVE COMMITTEE OF THE LUTHERAN LAYMEN'S MOVEMENT FOR STEWARDSHIP (Term 2 years)

Term expiring 1956

The constitutional restriction that "No person shall be a member of more than one board at one and the same time" does not apply to the LLM.

Beisler, Henry, 233 Cortlandt St., Belleville, N. J.....	NJ
Bodie, Benjamin T., 900 Wildwood Ave., Columbia 3, S. C.....	SC
Breneman, LeRoy, 518 Fulton Bank Bldg., Lancaster, Pa.....	PM
Cummings, Robert B., 30 N. Raymond, Rm. 610, Pasadena 1, Calif.....	PS
Erb, Frederick G., R.F.D. 1, Elverson, Pa.....	PM
Esser, Charles H., Kutztown, Pa.....	PM
Fisher, A. W., 113 N. Union St., Concord, N. C.....	NC
Folkemer, Paul I., 925 Poplar Grove St., Baltimore 16, Md.....	Md
Hagan, Peter P., 763 Glen Rd., Baederwood, Jenkintown, Pa.....	PM
Helwig, Walter O., 8128 Wisconsin Ave., Milwaukee, Wis.....	Nw
Hickman, Thomas P., 1840 Mintwood Pl., Washington 9, D. C.....	Md
Landis, Harold U., 1245 Chestnut St., Lebanon, Pa.....	CP
Langholz, Herman C., 438 W. Wichita Ave., Russell, Kan.....	CS
Lindemann, Fred, R.D. 3, Freedom Plains Rd., Poughkeepsie, N. Y.....	NY
Matthies, Roland C., 817 Woodlawn Ave., Springfield, Ohio.....	O
Metzger, Alvin, Peel St., Hanover, Ontario, Canada.....	Cn
Michell, Everett G., Beautiful Day Farm, R.F.D. 2, Box 84-A, Wheaton, Ill.....	Il
Peterson, Robert V., 1439 S. Renaud Rd., Grosse Point Woods 36, Mich.....	Mh
Speckman, Hon. Lawrence F., 122 S. 4th St., Louisville, Ky.....	KT
Stoughton, Clarence C., Wittenberg College, Springfield, Ohio.....	O

To be elected at 1956 convention

For the term expiring 1958—10 laymen

(See ULCA By-Laws, Section V (d), Item 7)

F. EPPLING REINARTZ, Secretary, The United Lutheran Church in America



WHAT THE CHURCH should be telling the workman is that the first demand religion makes on him is that he should be a good workman. If he is a carpenter, he should be a good carpenter. He should attend church by all means, but what use is church if, at the very center of life, a man defrauds his neighbor and insults God by poor craftsmanship.

—DWIGHT D. EISENHOWER

Thousand Attend Evangelism Briefing Session

By CARL W. WEBER

PHILADELPHIA — One thousand persons crowded into Messiah Church, Philadelphia, on June 26, to attend the first briefing session for pastors and congregational chairmen on preparations for the evangelism mission scheduled to get underway in the conference on Oct. 28.

Their enthusiasm was undaunted by a heat wave and a hall crowded to its limits. Chairs were set up in the aisles to accommodate latecomers.

Pastor Matthew J. Kerestes, in charge of enlisting all congregations in the campaign, reported that 100 out of the 116 ULC churches in the conference have already assured their co-operation.

Conference Chairman Peter J. Kerestes said the response of the congregational representatives attending the meeting was such that the discussion went well beyond preliminary explanation of purposes of the evangelism campaign.

Regional Evangelism Director Walter E. Bock outlined methods and procedures for the mission. Discussion groups then dealt with organizational details.

SISTER ELAINE DUNLAP celebrated the 20th anniversary of her consecration as a deaconess on June 20. Sister Elaine is serving at Zion Church in Wilmington, Del., as director-teacher of the daily Christian kindergarten and as one of the advisors of the Luther League. She directed the vacation church school in June.

ZION CHURCH, Wilmington, Del., has pledged partial support of the Rev. Joseph Schwartz, missionary to Liberia. Pastor Schwartz was commissioned at Atonement Church, Philadelphia, on June 10.

PRINCE OF PEACE CHURCH, Philadelphia, held a mortgage-burning service in May, erasing the debt on the parish house. At the same time members were given an opportunity to invest in new bonds designed to

assist in financing the air-conditioning system now being installed.

GLORIA DEI CHURCH, Philadelphia, will consider the possibilities of a new church site in the suburbs.

TABOR CHURCH, Philadelphia, welcomed the Rev. and Mrs. Ernest H. Flothmeier home on furlough from Liberia. Pastor

Ministerium Calls Shearer To Head Inner Missions



DR. FRANCIS A. SHEARER will become executive secretary of the Ministerium of Pennsylvania's board of inner missions on Jan. 1, it was announced in Philadelphia last month. He will succeed Dr. Gustavus H. Bechtold, due

to retire at the end of the year after having headed the work for 34 years.

Dr. Shearer has been secretary for inner missions under the ULC Board of Social Missions since 1945. A native of Etters, Pa., and graduate of Gettysburg College and Philadelphia Seminary, he served as pastor in Clarks Summit and Jim Thorpe, both in Pennsylvania.

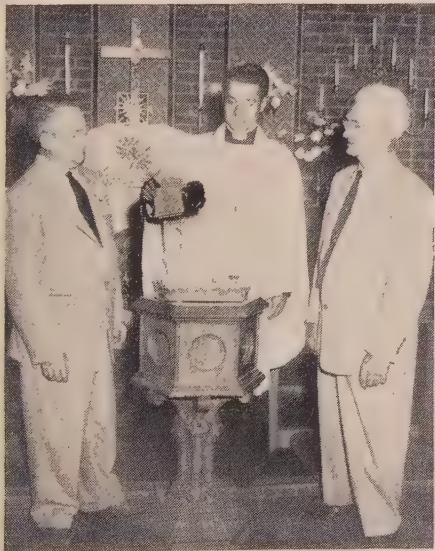
Stepping into Dr. Bechtold's job, Dr. Shearer, a 52-year-old grandfather, will have supervision over the board's children's bureau which cares for homeless, handicapped and delinquent minors. Other work under his direction will concern Lutheran chaplaincy at prisons and hospitals, evangelism, social action, care of older persons in homes and institutions, and the resettlement of refugees and displaced persons.

Flothmeier's health is much improved. He suffered a heart attack last fall.

ST. JOHN'S CHURCH, Overbrook, began renovation work in July. Plans include major changes in the arrangement of rooms and departments.

CHRIST CHURCH, Upper Darby, observed its 36th anniversary on June 23. It was organized in 1920 with 17 charter members who held services on the first floor of a building which was part of Philadelphia's 59th Street Station.

A STUDY TOUR of seven European countries was the 15th anniversary gift of Trinity Church, Manoa, to its pastor, the Rev. Frederick L. Fritsch . . . The Rev. Albert Schneck was installed June 3 as pastor of Atonement Church, Philadelphia, by Pennsylvania Ministerium President Charles M. Cooper . . . New parish secretary for Salem Church, which now has 947 members, is Miss Ruth



MORTGAGE was burned four years ahead of schedule at St. John's Church, Mayfair (Philadelphia), and congregation, relieved of \$113,000 debt, immediately made arrangements for new \$250,000 loan to add to Sunday school building. Pastor Carl W. Weber burned mortgage as George Stover and George Sampson, church council president and secretary, looked on.

July 18, 1956

Shaffer who completed a one-year course in Bible study and church secretarial work at the Baltimore Deaconess Training School in Ruxton, Md. Miss Shaffer comes from Mannheim, Pa.

First Full-Time Director Installed at Sequanota

By ROBERT G. SANDER

ALTOONA — Congregations of east and west Allegheny conferences observed June 24 as Camp Sequanota Sunday. Offerings for the camp were received in many of the churches. The camp is located near Johnstown.

Over 1,500 people visited the camp. Formal installation of the Rev. George E. Bowersox, Jr., as the camp's first full-time director took place at a vesper service.

Dr. George E. Bowersox, Sr., father of the new camp director, gave the charge to the director-elect. Dr. Dwight F. Putman, Central Pennsylvania Synod president, gave the charge to the camp constituency. Judge Thomas F. Lansberry of Somerset, a member of the camp board, presided at the service. Over 1,100 campers are expected to register for the 1956 season, Sequanota's ninth year.

MAJOR EFFORTS of the women's auxiliary of the Allegheny Lutheran Home concerned the membership drive and promotion of Founders' Day held at the Johnstown unit on June 9. The auxiliary met the same day and heard there are now 9,353 members contributing \$14,386 so far this year. During 1955, 9,841 memberships with gifts of \$14,269 had been secured. Goal for 1956 is 10,000 memberships.

CONVENTIONS of both the new East and West Allegheny conferences are planned for September. Officers for the conferences are:

East Allegheny—The Rev. Ernest N. Bauer, Hollidaysburg, president; the Rev. Cedric W. Tilberg, Altoona, vice president; the Rev. Paul J. Keller, Martinsburg, secretary; Carl A. Anderson, Clearfield, treasurer; John Frick, St. Mary's, and Emerson

PA.: ALTOONA . . .

E. Crumm, Huntingdon, members of the executive committee.

West Allegheny—The Rev. Robert G. Sander, Johnstown, president; the Rev. Donald R. Yost, Lavansville, vice president; Dr. F. Wm. Brandt, St. Clairsville, secretary; Pius A. Will, Johnstown, treasurer; Clarence F. Pyle, Sipesville, and Walter J. Gardner, Rockwood, executive committee members.

REORGANIZATION of the Brotherhood has followed division of the conference. The last meeting of the former conference Brotherhood and the first meeting of new Brotherhoods in both conferences was held in Bethany Church, Altoona, June 21.

Emerson E. Crumm of Huntingdon was elected president of East Allegheny; Harold Shaffer of the Davidsville charge, president of the West Allegheny group.

CENTRAL STATES

St. Paul's Church Dedicated in Auburn, Nebraska

By PAUL C. WIEGMAN



St. Paul's church and education building, Auburn

OMAHA—A new church building and educational unit were dedicated by St. Paul's Church, Auburn, Neb., on June 17. Built at a cost of \$175,000, the church seats 550. The fireproof educational unit has study, secretary's room, social hall and kitchen on the first floor, 14 classrooms and assembly room on the second.

Pastor John N. Slice performed the act of dedication. Dr. Alfred W. Young, Central States Synod secretary and superintendent of Tabitha Home, preached. Synod Presi-

dent Clemens H. Zeidler spoke at an evening service.

A SEVEN-MONTH-OLD MISSION, Pilgrim Church, Omaha, has called Miss Loretta Schmitt as full-time parish worker. The congregation, which, according to Pastor Emerson E. Jury, expects to become completely self-supporting this year, assumed full salary payment for Miss Schmitt, a Wartburg College graduate. She will direct parish education and youth work for the young congregation.



Pastor Bass lays cornerstone in Wichita

CORNERSTONE for St. Paul's Church, Wichita, Kan., was laid May 27. The \$400,000 building is scheduled for completion by Oct. 15. Central Seminary President E. B. Keisler was speaker for the ceremony. Pastor George M. Bass and his assistant, the Rev. George V. Nelson, put the stone into place.

INDIANA

New Facilities at Lutherwald To Help Boost Camp Enrollment

By W. L. PIFER

FORT WAYNE — Several improvements greeted the campers of Camp Lutherwald at the opening of the 1956 season. A new auditorium named in honor of Dr. F. M. Hanes, past president of the Indiana Synod, will be used for the first full season this year. Cost of the building was \$21,000. Two new camper cabins have been erected.

Last summer Lutherwald had to turn away campers. This year two more weeks have been added to the schedule.

The camp is located on the south shore of

South Twin Lake, two miles west of Howe. The camp grounds are comprised of approximately 25 acres of field and forest. There is over 300 feet of shore line including sandy beach.

Centrally located on the lake shore is the dining hall. In the woods near the lake is a rustic chapel. All housing units are within easy access of modern rest rooms, equipped with hot and cold water and shower units. The council circle is located in a dense part of the woods, giving true camping atmosphere.

Enrollment for this seventh season of church camping in Indiana is expected to reach 500.

THREE PASTORS left the synod during this past month and three new ones were received. The Rev. William H. Knoderer, Jr., pastor of Good Shepherd, Indianapolis, accepted a call as development secretary of Wittenberg College. The Rev. Gideon Wick,



DEDICATION of parish house and chapel marked first anniversary of Central States Synod mission in Kansas City, Mo. — Reformation Church. Receiving key to building is Pastor Robert E. Schlichter. Conference President Ernest F. Tonsing participated in dedication.

INDIANA . . .

associate pastor at Trinity English Church, Ft. Wayne, left to become pastor of First Church, Columbus, Ohio. The Rev. Irl C. Schahrer, pastor of the Rockport parish, entered the Air Force chaplaincy.

Coming to Indiana were two ministers from Ohio—the Rev. William Sigler called to the Lawrenceburg parish, and the Rev. Richard Frazier who will become assistant pastor of Trinity Church, Fort Wayne—and the Rev. Philip Bigelow, Chicago Seminary graduate, who came from Iowa to St. Andrew's Church, Speedway City.

A GROUND-BREAKING ceremony for a \$16,000 parish hall was conducted in June as part of the 110th anniversary celebration

of St. Peter's Church, Camden. The Rev. Lewis Westenbarger is pastor.

INDIANA PASTORS celebrating ordination anniversaries included the Rev. Wilbur Allen of Ebenezer Church, Indianapolis (the 35th), and the Rev. Albert E. Birch of St. John's Church, Elwood, and the Rev. H. L. Walmsley of the Uniondale parish (the 25th).

TWO MORE ORDINATIONS took place following the synodical meeting in Indiana. Hamma Graduate Keith Kinney, called to the Walton parish, was ordained at Grace Church, Columbia City. Allen T. Wallace, called to First Church, Columbus, Ind., was ordained in his charge by Synod President Walter M. Wick.

MARYLAND

Three Lutheran Bodies To Co-operate in Mission

By LLOYD M. KELLER

BALTIMORE — United Lutheran churches will have the co-operation of Augustana and American Lutheran congregations in the evangelism mission scheduled for the Baltimore area Oct. 21-26. A first briefing ses-

sion was attended by 62 pastors and more than 400 laymen at Third Church on June 13.

Plans are being made to accommodate more than 2,500 ministers and committee members from seventy Lutheran congregations at the final briefing session at Grace Church (ALC) on Sept. 12.

PENTECOST CONFIRMATION at Christ Church, John L. Deaton pastor, was the last service in the historic old church building. Cornerstone for a new \$750,000 building was laid June 3.



JUMPING THE GUN on the October-scheduled evangelism mission, Baltimore's Epiphany Church members practiced for the all-out membership drive by calling at homes in the community. Result: 113 new members joined the congregation in June.

Pastor Raymond C. Myers told his parishioners of the October evangelism mission a year ahead of time, but added, "There are too many people who should be in this church NOW."

The Lutheran

Confirmation Marks Milestone in Life of Polio Victim

WALTER W. WEINGARTEN, JR., does not often get a chance to wear his blue suit. Most of the time his body is encased in an iron lung.

At 14, Walter has been a polio patient for seven years. But the illness that paralyzed his legs has not affected the alertness of his mind. He completed seven years of school work. Confirmation on a recent Saturday was another milestone along his difficult road.

Walter's parents are ranchers. They live some 10 miles north of Denver, Colo., and have been members of St. Paul's Church for 17 years. They brought the boy to Sunday school in a wheelchair until his condition grew worse and the iron lung became his almost permanent companion.

His mother helped him study for confirmation. (The boy was "very well prepared," said Pastor Elmer W. Harner, and has "a brilliant mind.") There was no altar in the living room when Dr. Harner came to the Weingarten home for the ceremony, and Walter could not kneel.

But they had taken him out of the respirator, put him into the blue suit, and wheeled his chair into the room where St. Paul's pastor was waiting.

The service was brief, and Mr. and Mrs. Weingarten were the only onlookers. When it was over, St. Paul's Church, Denver, had one more confirmed member, and a 14-year-



old boy who learned at an early age what suffering means looked solemnly into the world with renewed faith.

Elwood H. Leister was installed as pastor of St. Luke's Church May 13 by Maryland Synod President J. Frank Fife and Dr. Charles Hines.

Maryland Synod House at 7604 York Road is now completely furnished—from shrubbery and landscaping to antiques in the reception hall and an intercommunication system, as a result of gifts received from congregations and individuals.

MORE THAN 300 were in attendance at the Maryland Synod summer training school at Hood College, Frederick, Md., July 15-21.

Pastor Paul F. Luebke will serve as camp director at Jolly Acres Aug. 19-Sept. 1.

ST. JOHN'S CHURCH, Lloyd M. Keller pastor, will complete a \$60,000 reconstruction and renovation program by Sept. 15. Improvements include new heating system and Sunday school rooms.

Christ Church, Upperco parish, Pastor Harold R. Stoudt, received two \$1,000 trust funds as bequests from Mrs. Laura Cooper . . . Mt. Zion Church, Jefferson parish, Pastor J. Calvin Moreland, has broken ground for an educational building.

Response to Refugee Aid Appeal Goes Above Expected State Quota

By CLYDE G. STEELE

DETROIT—Michigan Lutherans supplied more refugees with assurances of housing and jobs than the state was expected to give despite the fact that only 23 per cent of the state's 616 congregations actively supported the program.

State quota for all Lutheran bodies was 616 assurances—one for each congregation. By June 1, the Michigan area Lutheran Refugee Service had received 629 endorsements which will make it possible for 1,472 Europeans to come to the United States. ULC congregations issued 115 assurances for family units, a total of 271 persons.

DETROIT LUTHERANS gathered for a patriotic worship service on July 1 under the sponsorship of Lutheran Charities. The service was held at a drive-in theater. The Rev. Alfred G. Belles, pastor of Holy Communion Church and former army chaplain, spoke on the subject "Live as Free Men." A massed choir, accompanied by the Red Arrow 32nd Division Band, color guard, and firing squad took part.

GOOD HOPE, Garden City, a mission congregation without a building, is holding eight one-week vacation Bible school sessions in members' homes in eight different sections of the parish.

In less than one year, the mission has grown from 128 to 197 members. Services are being held in a school building. The Rev. George H. Volkmar is pastor.

BUCKING THE TREND against Sunday Vespers, Trinity Church of Kalamazoo is beginning its second year-round season of evening services. Pastor Victor R. Gold reports that many of those attending were unable to come to one of the morning services. Once a month a film is shown in place of a sermon.

Sister Lois Stormfeltz of the Baltimore Motherhouse has been called as Trinity's

first parish deaconess. She will be installed on Sept. 9.

Sister Lois will be in charge of religious education and youth work and will assist Pastor Gold in work among college students of NLC congregations on local campuses.

METROPOLITAN DETROIT building fund has reached its \$16,210,000 goal and has begun making monthly payments which will be continued over the next year until \$320,000 has been paid to Luther Haven for expansion of facilities. Fifty rooms will be added. With the completion of the new unit the home will be able to serve more than 80 older persons.

Christ Church, Detroit, began an interracial program in 1953. Pastor Luther Slifer reports that Negroes now make up 8 per cent of the communing membership, 20 per cent of church attendance and 55 per cent of Sunday school attendance. Sunday school, which had 40 white children before the program began, now has 60 white children and 70 colored children. Among them are children from 80 families which have no other connection with the church. Pastor Slifer says "the pace of growth is accelerating."

SINCE THE RESIGNATION of the Rev. Andrew Rolik of Dr. Martin Luther Church of

(Continued on page 47)

BINGO NOW IN MICHIGAN?

DETROIT newspapers report that petitions are being circulated to initiate a state-wide referendum in November paving the road for legalization of bingo games and semi-annual raffles by non-profit charitable, fraternal, religious, educational, and philanthropic organizations. A similar effort, made two years ago, was defeated by a narrow margin, due largely to opposition by the churches. All Protestant churches of the city are strongly urging members and citizens to refuse to sign the petition and to urge their friends not to sign. If the referendum move gains ground, a state-wide committee of churchmen will be formed to conduct a vigorous opposition campaign.



Working on ceramics at Bethany. Altoona, commands attention



Porch, garage of neighbor's home make classrooms for pupils at St. Paul's school, Mundy's Corner

School's Out, School's On—in Church



Songs are taught through motions in Bethany's nursery department



Topic for Bethany's primaries is "Bible and Home"



Bethany's juniors admire pictures of early homes

REPORTS on successfully completed daily vacation Bible schools came in from congregations throughout the United Lutheran Church in June.

Most churches scheduled the two-week course to begin immediately after the closing of public schools so that children could attend before going away to camp or on vacation trips. Others made arrangements for schools to be held later in the summer.

Space problems beset many congregations. Classes spilled over into garages and boiler rooms, or simply gathered on the front lawn of rural and suburban churches.

One Michigan mission with no building of its own stretched the two-week course over eight weeks, met every week in the home of another member in different sections of the parish.

The system solved transportation problems, cut down the size of individual classes, and made it possible for all children to attend without renting premises for use of the school.



Every morning all of Bethany's pupils assemble for joint worship in church



Intermediates of Mundy's Corner congregation gather around leader outside church

Pictures on these pages were taken during vacation Bible school sessions at Bethany Church, Altoona, and St. Paul's Church, Mundy's Corner, both in the Central Pennsylvania Synod.

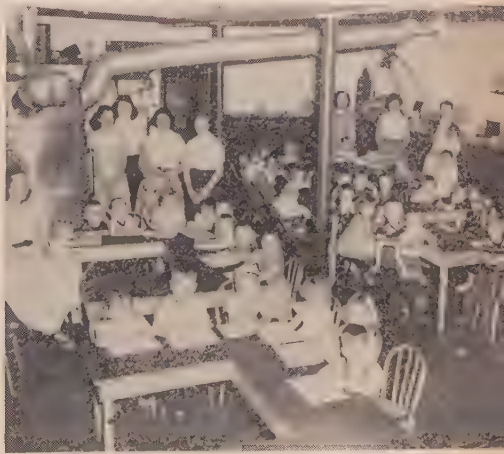
Bethany had an enrollment of 200 children, with 32 teachers led by Pastor George D. Birk. St. Paul's, using 30 cars to bring in children from a 20-mile radius, enrolled 189, had 24 teachers, two coal miners acting as superintendents, under direction of Pastor Russell R. Kerns.



Juniors at work in St. Paul's Church



Intermediate seniors made small altars



Basement was kindergarten's haven

Increased Budget Includes Support for Welfare Society

By ALFRED J. BEIL

DES MOINES—Support of the Lutheran Welfare Society of Iowa will no longer be a separate benevolence for the congregations in the Iowa Synod. An amount of \$20,000, slated for Lutheran Welfare, was included in the 1957 synodical budget.

This inclusion brought the total budget to \$233,011. Of this amount, \$120,656 will go to the work of the ULCA.

To meet the 1957 budget, the Iowa con-

gregations will receive an apportionment quota to the amount of \$13.10 per communing member. Although the basic budget is \$712 less than for 1956, the inclusion of Lutheran Welfare raises the total by \$19,288 over 1956.

PASTOR MILTON A. EKLUND, called by the synod as mission developer, held his first service in Morningside, Sioux City, June 10. Of the 108 in attendance, 70 came from St. Luke's Church, the congregation which is helping to sponsor the mission.

Sunday school was organized with 14 teachers and 64 pupils. Offerings from former St. Luke members average \$100 on Sundays. Dec. 2 has been set as organiza-

Des Moines Pays Tribute To Dr. Frederick Weertz

ONE NIGHT in Albuquerque, N. M., a 21-year-old prize fighter and former butcher boy from Chicago won the bloodiest fight in his brief boxing career and decided to quit the ring and "do something worthwhile" with his life. The decision led him to become one of Iowa's outstanding church leaders.

This month civic and church leaders of Des Moines joined members of St. John's Church to pay tribute to Dr. Frederick J. Weertz who had announced his retirement after having been for over thirty years St. John's senior pastor.

Dr. Weertz, who had quit school after the fifth grade to earn his living in a variety of jobs, returned to school in 1912, earned his admission to Midland College and graduated from Central Seminary, Fremont, Neb., in 1921. Since 1925 pastor of St. John's in Des Moines, he saw the congregation grow into one of the largest Lutheran churches in the United States. Its total baptized membership is over 6,000.

He has been active in civic, state and national affairs and has held prominent posts in the synod and the ULC.



Dr. Frederick J. Weertz
Farewell for a fighting man

Stricken last year with a heart attack, Dr. Weertz retired from the active ministry on June 30 and was named St. John's pastor emeritus. His successor is the Rev. Henry W. Opperman, the church's associate pastor since 1952 and a World War II Air Force chaplain.

GOOD WILL GOES ON A MISSION



Nanice Monk
The future is in the bag

BECAUSE she has beauty and poise, and knew good answers to such searching questions as "What do you think of your future in this democracy?" and "Does a man prefer a wife that can cook or a good cook for a wife?" 19-year-old Nanice Monk of New York City will sail next month to the Caribbean on a good will mission.

Nanice, who was confirmed at inter-racial Advent Church (ULC) by the Rev. John G. Gensel two days after being selected from among 21 finalists as Miss United States, is a student of music and voice at Queens College. At Advent she sings in the church choir and is active in the young people's organization. In her Harlem home she is one of seven sisters.

Her competitors at the "Miss United States" pageant in New York City represented a cross-section of New York's population—all races and creeds were present. Said Nanice: "The doors have opened for me. As long as we are having activities of this sort where people of different nationalities, races, and creeds can come together and learn to understand each other, my future is in the bag . . ."

IOWA . . .

tion date. Some of the acting church council members were charter members of St. Luke's when it was organized 18 years ago.

PARTICIPATION by six congregations brought a total of almost 4,900 persons to the services of the Burlington area evangelism mission. Some 220 lay visitors made 286 calls.

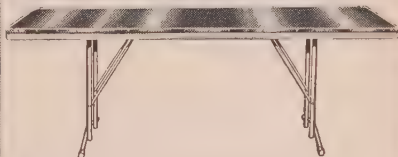
Eight congregations in the Mason City mission brought an average of 1,155 persons to evening services—40 per cent of the churches' confirmed membership.

INSTALLED were the Rev. Philip C. Biblehimer as pastor of First Church, Newton; the Rev. Robert E. Karstern and the Rev. John P. Hartzell, both Chicago Seminary graduates, as pastors of Trinity Church, Estherville, and Trinity Church, Sioux City;

the Rev. Henry W. Opperman as senior pastor of St. John's Church, Des Moines; the Rev. James A. Youngquist as pastor of St. Stephen's Church, Urbandale; and the Rev. Robert N. Harter as pastor of Hope Church, Cedar Rapids.

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Canada Synod Summer School Revived at Waterloo College

By NORMAN BERNER

KITCHENER — After being dormant for about 25 years, the Canada Synod summer school was revived this year. Sessions were scheduled for July 15-20 on the campus of Waterloo College and Seminary.

Director is Dr. J. Ray Houser, president of the seminary. Dr. U. S. Leupold is conducting the music institute which entered its third year, and giving a course on "The New Liturgy."

Other lecturers are Dr. Johannes Knudsen, Chicago Lutheran Seminary, on "Sects and What They Teach," and the Rev. Harner

Middleswarth, ULC Board of Parish Education secretary, on "Ways of Teaching." The summer school choir is under the direction of Elmer Iseler, Toronto.

THE REV. RAGNAR C. TIEGEN will join the faculty of Waterloo Seminary in September as associate professor of Old Testament. He succeeds Dr. Howard Bream who resigned a year ago to go to Gettysburg Seminary.

Professor Tiegen is a graduate of Luther Theological Seminary, St. Paul, Minn., and served as pastor of the Evangelical Lutheran Church for five years. Recently he received his Th.M. degree from Princeton Theological Seminary.

Most of the 65,000 students attending Canadian universities and colleges are "religious illiterates," the Rev. Robert Langen told the women's auxiliary of Waterloo College and Seminary at its annual meeting in June. Pastor Langen has concluded a year of service as student secretary for eastern Canada under the Canadian Lutheran Council. He has accepted a call as assistant professor of philosophy at Waterloo College.

WEDDING BELLS rang for Seth Bansa, a graduate of Waterloo College and of Columbia University, and Agnes Menka in St. John's Church, Waterloo, in June. Both are from the Gold Coast of Africa, but call Waterloo their second home. Seth will be commissioned by the Board of Foreign Missions as supervisor of the elementary schools in the Liberian mission.

THE BIGGEST CROWD yet was on hand for the annual Lutheran rally sponsored by the Brotherhood of the Canada Synod at the Lutheran summer camp grounds at Edgewood Park on June 10.

Over 1,200 people heard Dr. J. Ray Houser speak at the vesper service on "The Christian Home." Greetings were brought by Roy Hilker, Brotherhood president, and Ernest Berner, member of the camp's board.

RAPID PROGRESS is being made on the new St. Paul's, Bridgeport, church building. The Rev. Norman Berner, assistant to the president of synod, was speaker at the ground-breaking ceremony on June 10. The



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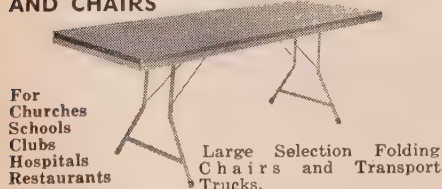
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"CHURCH WORLD NEWS" is now being broadcast over CKCR, Kitchener, every Sunday morning. The news program of the ULC Press, Radio and Television Department is sponsored locally by the Lutheran Church Supply Store.

cornerstone was laid on July 15. Construction will cost over \$100,000, Pastor Eric Reble reports.

The Kitchener-Waterloo area will soon have its ninth ULCA congregation. The Rev. Delton Glebe began work as mission developer in the Westmount area on July 1. A parsonage has been built, and a site for the church purchased.

THE REV. PAUL BROUSE was installed as pastor of the Heidelberg-Erbsville parish on June 17. The Rev. A. L. Conrad, of St. John's Church, Waterloo, where Pastor Brouse had served as assistant, conducted the installation.

The Rev. Helmut Saabas has accepted a call to the New Dundee-Mannheim parish. He is presently serving as manager of the Lutheran summer camp and will be installed in his new charge in October.

Dr. J. H. Reble, president emeritus of the Canada Synod, will return to Canada in September. For the past two years he has been serving the Lutheran World Federation as chaplain to immigrants in Bremen, Germany.

WASHINGTON-OREGON

Pastor Melvin C. Langeland On Way to Liberia Mission

By OLIN G. DASHER

PORTLAND—Within a year's time St. Mark's Church of Salem, Ore., has witnessed the commissioning of two of its sons for service in overseas fields.

Pastor and Mrs. Melvin C. Langeland were commissioned on June 3 by Dr. Charles B. Foelsch, Pacific Seminary president. A year ago Pastor Edwin Meyer was commissioned for service in British Guiana. The

Langelands were to sail for Liberia July 18.

BIBLE CAMPS are in operation in four areas of the Pacific Synod and report good attendance.

Youth from more than 400 northern conference churches were enrolled at Camp Lutherwood near Bellingham, Wash., in late June and early July.

A like number from the southern conference will participate in three week-long camps at Camp Colton, Colton, Ore., in July and early August.

Young people from the Spokane area attended intersynodical camps at Lutherhaven, Coeur d'Alene, Idaho. Luther Heights (Camp Alturas) in the Idaho Sawtooth Mountains

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WASHINGTON-OREGON . . .

brought together youth from all Lutheran congregations of southern Idaho. Many pastors of the Pacific Synod spend a few weeks in a youth camp every summer.

Pastor Wilbur Furman of Davenport, Iowa, has accepted the call from the Board of American Missions to develop the Columbia Valley Gardens area in Longview, Wash., effective Sept. 1.

Pastor William Christiansen, Central Seminary graduate, arrived in Seattle July 1 to begin new work in the Shoreline district, north of the Seattle city limits.

THE SUMMER ASSEMBLY of the Pacific Synod and Mt. Baker District of the Augustana Columbia Conference will be held Aug. 5-10 at Camp Lutherwood. Leaders will be Dr. Earl S. Rudisill of Philadelphia, and Prof. Carl Anderson of Rock Island, Ill. Courses will be offered in personal development and leadership skills.

IMMANUEL CHURCH, Vancouver, Wash., broke ground for its new building on June 10. The congregation grew out of work sponsored by the National Lutheran Council during World War II.

NEW PARSONAGES have been purchased by St. Luke's Church, Spokane, and St. Andrew's, Bellevue, Wash.

PACIFIC NORTHWEST regional theological conference, sponsored by the U.S.A. national committee of the Lutheran World Federation, will meet Aug. 6-9, at Whitworth College, Spokane, Wash. Theme will be "One Holy Catholic and Apostolic Church." Director is the Rev. Charles P. Carroll.

A panel of distinguished speakers will lecture. Dr. Aare Lauha, Old Testament professor of Helsinki University, Finland, will speak on "Holiness of the Church"; Dr. Gerhard Gloege, Jena University, East Germany, on "Unity of the Church"; Dr. Sven Lerfeld, pastor of the Church of the Holy Ghost, Copenhagen, Denmark, on "Catholicity of the Church," and Dr. P. Echter-nach, lecturer at the Theological Seminary in Hamburg, Germany, on "Apostolicity of the Church."

MICHIGAN . . .

(Continued from page 38)

Muskegon, the Rev. Armin G. Weng of St. Luke's, Muskegon Heights, has been supplying the congregation. St. Luke's, a mission congregation of 90 active members, has organized a Boy Scout program.

IMMANUEL CHURCH of Jackson has approved a \$175,000 building plan for a new church and education building.

ST. JOHN'S CHURCH, Three Rivers, received a \$15,000 Kimball organ as a gift of the Butterfield Theaters. A church-style organ installed in the theater some years ago, it was no longer needed. Total cost of renovation and installation was \$6,000.

NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. People living in or moving to these areas should be urged to look up the new ULCA group. Mission developers identified below can be reached by telephone. Local newspapers may carry further information.

ARKANSAS: Little Rock. (The Rev. Clarence W. Rhoda)

ILLINOIS: Belleville, southeast. (The Rev. Wolf D. Knappe)

ILLINOIS: Belleville, west. (The Rev. Kenneth Proefrock)

IOWA: Sioux City, Morningside. (The Rev. Milton A. Eklund)

NEW JERSEY: Pitman—Glassboro. (The Rev. Donald Clare)

NEW YORK: Greenwood Lake—Monroe. (Seminarian Earl Strawn)

OHIO: Columbus, west. (The Rev. Edward L. Gard)

OREGON: Cascade Locks. (The Rev. John Fullmer)

OREGON: Longview, Columbia Valley Gardens. (The Rev. Wilmer F. Furman)

PENNSYLVANIA: Allentown, northwest. (The Rev. Paul H. Howells)

SOUTH CAROLINA: West Columbia, Saluda Gardens. (The Rev. Virgil A. Cameron)

VIRGINIA: Bayside. (The Rev. Kenneth R. Carbaugh)

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— CHANGES OF PASTORATE —

CANADA

- LANGEN, ROBERT. From student secretary for Eastern Canada under Canadian Lutheran Council. To Waterloo College.
- SCHULTZ, ERICH. From St. Paul's Church, Ellice Township, Brunner, Ont. To post-graduate work.
- TIEGEN, RAGNAR C. From Evangelical Lutheran Church. To Waterloo Seminary faculty.

CENTRAL PENNSYLVANIA

- BEIDLEMAN, HARRY H. From St. Matthew's Church, Hanover. Retirement. (Oct.)
- BERG, T. A. From Jonestown parish. To St. John's Church, Berrysburg, and St. John's Church, Lykens.
- HARKINS, JOHN F. From Grace Church, State College. Retirement.
- MILLER, ROBERT A. From Upper Frankford parish. To Union Deposit parish.

NORTH CAROLINA

- GOODMAN, GILBERT B. From St. Enoch's Church, Kannapolis. To Advent Church, Spindale.

NORTHWEST

- BECK, WALTER H. From Lutheran Welfare Society, Milwaukee, Wis. To Faith Church, South Beloit, Ill.
- FRANKE, MERLE G. From Minneapolis, Minn., synodical missionary. To St. Paul's Church, Hopkins, Minn.
- VRIESMAN, DAR. From Reformation Church, Milwaukee, Wis., assistant pastor. To Trinity Church, Long Lake, Minn.

OHIO

- HARSHMAN, RALPH A. From Emmaus Church, Cleveland. Retirement.
- WALTHOUR, PAUL E. From First Church, Ridgway, Pa., supply pastor. To East Canton-New Baltimore parish.

PACIFIC SOUTHWEST

- BONKER, MILUS. From Grace Church, Richmond, Calif. To First Church, San Diego, Calif.

VIRGINIA

- CARBAUGH, KENNETH R. From chaplaincy. To Bayside section of Norfolk, mission developer.

WARTBURG

- KOCH, ERNEST E. From St. Paul's Church,



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DECEASED

MRS. GEORGIA C. HANKEY, widow of Dr. Benjamin F. Hankey, died June 23 at age 87.

Together with Pastor Hankey, she served St. Paul's Church, Scottdale, Pa., and Emanuel Church, Bellevue, Pa., both in the Pittsburgh Synod.

Mrs. Hankey is survived by a son, the Rev. William C. Hankey, First Church, Apollo, and a daughter, Mrs. Mary Atchison, Rimersburg, Pa.

The service was conducted at First Church, Apollo, by Synod President G. Lawrence Himmelman and the Rev. Charles T. Schlotter. Interment was in Mount Pleasant, Pa.

DR. EMIL C. J. KRAELING, pastor emeritus of Zion Church, Brooklyn, N. Y., died June 30 at Saratoga Springs, N. Y. He was 90 years old.

A native of Gemuenden, Germany, Dr. Kraeling came to the United States after the death of his parents and completed his training for the ministry at Capital University, Columbus, Ohio, and Philadelphia Seminary.

Ordained in 1886, he was called to the Brooklyn congregation which he served for 54 years until retiring in 1940. Active in mission work, Dr. Kraeling founded a congregation in Flatbush, and helped in establishing a mission in Bushwick, both sections of Brooklyn.

He participated in mission work among German immigrants in Canada, and served on the board of the Wartburg Orphans' Farm School in Mount Vernon, N. Y. Since his retirement, Dr. Kraeling lived in Poughkeepsie, N. Y.

He is survived by two sons, Dr. Emil G. of New Canaan, Conn., and Prof. Carl H., director of the Oriental Institute of the University of Chicago; four grandchildren and three great-grandchildren.

Funeral service and burial were held July 3 at Minerva, N. Y.

July 18, 1956

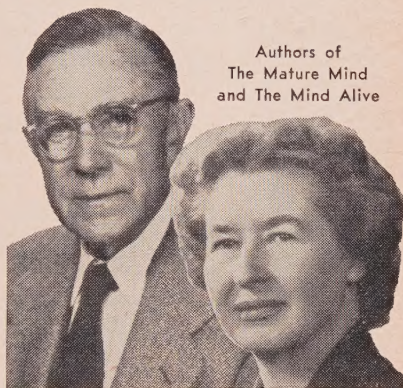
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IN CONCLUSION

A BANKER TOLD ME recently that the attitude toward inflation is first abhorrence, then disdain, and finally glad embrace. He thinks that we have gone through the first two stages and are committed to an upward spiral of wages and prices. Both Democrats and Republicans are reconciled to this, he said. Labor wants it and business has accepted it. Add to this the increases in population and production and you can be sure of one thing about the future: it will cost more.

Nobody knows better than a banker that climbing prices can cause a lot of hardship to people in fixed incomes. Even in church life it produces problems.

UNITED LUTHERANS have generously increased the amount they have contributed to church-wide benevolence during recent years. With ever-increasing costs, however, the added giving has just enabled the church to keep up its work. Funds have not been available for the enlarged program we ought to be carrying on.

Mission congregations are being established at a record rate. We can be proud of our advances along this line. But the young congregations almost always need help from church-guaranteed loans to get together enough money to build even a modest chapel. Because our funds are so limited, we've fallen farther and farther behind. The average new congregation must now wait 45 months before it has a chapel of its own in which to worship. More than 100 new congregations have been waiting for nearly three years.

Even overseas missions have suffered. They need help for more adequate buildings, such as hospitals and clinics for work in India and Liberia. Current

budgets do not provide funds for such capital expenditures.

Church boards and agencies have felt the pinch. The New York Church House which seemed so spacious only a decade ago is no longer big enough. A dozen offices have spilled over into nearby buildings.

To this can be added needs for increased facilities for student work, with college enrollment expected soon to soar to record levels. Television offers an opportunity to bring the Gospel to millions outside the church.

IT WASN'T EASY for the ULCA Executive Board's finance committee to find a door of hope in their efforts to provide for all these needs. United Lutherans may give well above \$6 million for church-wide benevolence this year, but that can't be stretched nearly far enough to cover the demands. A special campaign would be costly, and when it was ended there would be no way of utilizing the machinery constructed to conduct it.

The Executive Board acted wisely in deciding to recommend to the Harrisburg convention that the 40th anniversary of the ULCA in 1958 be a "double apportionment" year, with the hope of raising \$15 million. Using the regular, systematic channels of benevolence giving helps widen and deepen them, so the benefits of the special program will pour over into future years. Every synod will gain from such a move.

Even \$15 million won't provide for everything, but it will meet the most urgent demands. If United Lutherans are alert enough to see the great opportunities which lie before the church, they'll accept this goal with enthusiasm.

—ALBERT P. STAUDERMAN



... picture of an Insurance Society on the move!

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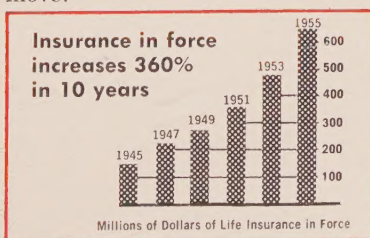
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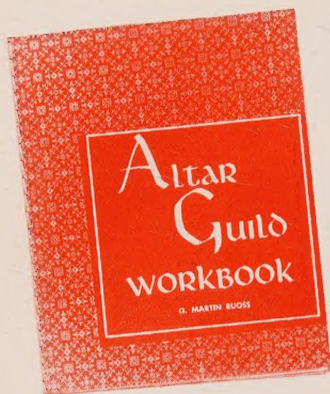
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